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A TREATISE OF Peace & Contentment OF MIND.

BIBL. CANT. ACAD.

BY
PETER Du MOULIN D. D.
Canon of *Christs Church Canterbury*:
One of His Majesties Chaplains.

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TO THE
RIGHT HONORABLE
RICHARD
Earl of *Burlington* and *Cork*,
Viſcount *Dungaruan* & *Kinalmeakey*;
Baron *Clifford*, *Youghal* and *Bandon*; and
Lord High Treaſurer of *Ireland*.

My Lord,

THeſe Contemplations belong to your Lordſhip by a double right; as fruits grown and ripened at the rays of your favour, and as characters of thoſe vertues whereby you have wreſtled out the difficulties of an age of Iron and Fire. The roughneſs of thoſe ſtorms make your preſent tranquillity look ſmoother; and your Lordſhip takes the right courſe to have the calm at home in any weather, conſecrating your heart to be a Sanctuary of the God of Peace, where you entertain him with faith, love, and good works; not ſerving the world, but making the world to ſerve you; keeping a conſtant march through the various occurrences of both fortunes, with a

meek and resolute equanimity, and a prudent sincerity. To keep your mind in that golden frame, if these endeavours of mine may be instrumental, they shall but refund what they have received; For to that tranquillity which I enjoyed under your noble shelter, when your self were beaten with the storm, I owe these meditations of tranquillity. May they prove of the nature of those seeds which improve the soil where they grow. And may your good soul reap some fruit of these productions of your favour and my thankfulness. I rest,

MY LORD,

Your Honours most humble and dutiful servant,

PETER DU MOULIN.

PREFACE.

Some years ago being caſt by the ſtorm upon a remote coaſt, and judging that it would have been to no purpoſe for me to quarrel with the tempeſt, I ſate upon the ſhore to behold it calmly; taking no other intereſt in it, but that of my ſympathy with thoſe friends whom I ſaw yet beaten by the wind and the waves. And to that calmneſs my condition contributed very much, becauſe former tempeſts had left me little occaſion to be much concerned in the preſent agitation, or to fear much thoſe which might come after.

There I found my ſelf invited to husband that uncertain interval of unexpected reſt, to meditate by what means I might poſſeſs every where, and in the very ſtorm, the Peace and Contentment of my Mind; And to try whether I could be ſo happy, while I got peace for my ſelf, to procure it unto others.

For that Contemplation I made uſe of four Books, the half wild Countrey where I found my ſelf affording but few more. The firſt and chief was the Holy Scripture, the meditation whereof brings that peace which paſſeth all underſtanding. My ſecond Book was the great Volume of Nature.

The third was the leſſons of Divine Providence. And the fourth that which every one carrieth along with himſelf, and that is Man: *A Book where there is much to be put out, and much put out which muſt be renewed before we can read in it any ſubject of peace and comfort; for without the corrections of Grace, this natural Book is like that of* Ezekiel, written within and without, with lamentations and mourning and woe.

Ezek. 2.10.

It is the work of Wiſdom, and my endeavour in this Treatiſe, ſo to correct this fourth Book upon the three others; that we may ſtudy it with delight, and find peace and contentment within us, which may ſpare us the labour to ſeek it abroad. That wiſdom which muſt work in us that excellent effect, is Divine Wiſdom. She is a tree of life to them that lay hold on her, and happy is every one that retains her. *Yet in that great work Humane Wiſdom ſecondeth the Divine, and doth her good ſervice when ſhe hath got good Inſtruction in her School.*

Prov. 3.18.

This Philoſophy ſwims againſt the ſtream of a great torrent, ſo I call the numerous abettors of Charron, *who with great labour, not only diſtinguiſheth, but ſeparateth Divine Wiſdom from the Humane; and attributes that to the Humane alone, which only belongs to the Divine; to* make a man walk always upright, ſtedfaſt, and content in himſelf; *affirming,*

firming, that Integrity is not a dependance of Religion, *and that the* vertue and integrity of Divines is altogether frowning, chagreen, austere, servile, sad, timorous, and vulgar: *One would say, that he is drawing the picture of some old bare-footed Capucine Sister. But* Philosophical Wisdom, *that is, as he expounds it, the* humane and civil, *he makes it* free, cheerful, lofty, noble, generous and rare.

Satan the great Enemy of God, and his Works, could not have devised a more effectual course to deprive men of the Peace of the Soul and Contentment of Mind, and to cast them headlong into Perdition, than to separate Wisdom from Religion, and portray religious Wisdom, weeping, trembling, with a frighted look, and hooded with Superstition, and to send them for content, freedom and integrity to humane wisdom, that is, to themselves, without troubling God for it; suppressing this celestial truth, that if the Son makes us free we shall be free indeed. *Out of him there is nothing but slavery and anguish. They that take so much pains to prove that Religion and Wisdom are things altogether different, have a great mind to say (if they durst) that they are things altogether contrary. And if any be perswaded that to be wise and vertuous one needs not be religious, he will come of himself to believe that he that will be religious cannot be wise and vertuous; which is the opinion of many seeming wise pretenders to the Magistracy of wit.*

Whereas

Whereas all the wiſe and learned ought to make a faithful reſtitution to Religion, of all the good they have learned of Pagan Philoſophy, as deſcended from the Father of Lights, and belonging to the Patrimony of the Church; Charron *doth the clean contrary, robbing Religion of thoſe things which are moſt eſſential to it, to beſtow it upon humane wiſdom; ſolliciting Moral Vertue to ſhake off her ſubjection to Religion, to make her ſelf abſolute and independent. Himſelf forgets to whom he oweth that wiſdom of which he writes (in moſt things) ſo pertinently. In the School of Religion he had got his beſt Learning. To Religion he ſhould have done his homage for it.*

It is likely that Charron *deſcribing Theological Wiſdom weeping, auſtere, baſe, and poor-ſpirited, had before his eyes thoſe rules of Monaſtical Diſcipline which he made once a ſhew to affect, though very ill agreeing with his maſculine and lofty ſpirit, as ſetting forth Piety and Wiſdom in a ſervile and melancholy dreſs. Had he lived in this age, his rational judgment had liked no better of the delicate and poetical Piety which came ſince upon the Stage of* France, *ſome of it publiſht in* Engliſh *to little purpoſe. Where inſtead of Reaſon and Authority to ſatisfie the Judgment, and comfort the Conſcience, you ſhall find Poſies of light courtly conceits, as if they would ſerve the devotion of the people with beads of Roſes, ſhedding in their hands that turn them. Theſe two*

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different ways of Piety, the one of the Cloyſter, the other of the Court, are alike unſavoury to Philoſophical minds, that would be paid with Reaſon and good Senſe, and love ſolidity and generoſity; which if they find not in Religion, they will forſake it, and ſeek for wiſdom and content in Philoſophy.

I owe that duty to Theological Wiſdom to make it appear to my power to be the true Philoſophy; and that to it that magnificent Character is proper and eſſential, that ſhe makes a mans ſpirit firm, upright, free, cheerful, univerſal, and content every where; *which priviledges* Charron *reſerveth to civil wiſdom, to which alſo he aſcribeth this Prerogative robbed from Divine Wiſdom, to be* the skill of living and dying well, which is all.

That we may reſtore to Religion that which Charron *takes from it, let us think it no ſhame to take place among thoſe whom he condemneth.* They take (*ſaith he*) Religion to be a generality of all good; that all Vertues are comprehended in it, and are ſubordinate to it. Wherefore they acknowledge no vertue or righteouſneſs but ſuch as moveth by motives of Religion. *I profeſs my ſelf to be one of them that think ſo, preferring to* Charron's *authority that of St.* Paul, *who makes Religion a generality of all good, in this pregnant Text*; Finally, Brethren; whatſoever

Lib. 2. c. 5.

Phil. 4. 8.

ſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if there be any praiſe, think on theſe things.

Can all the Books of humane wiſdom afford ſuch a ſublime Philoſophy as that of the Lord Jeſus, when he teacheth us to be prudent as Serpents, and harmleſs as Doves? Not to fear them that kill the body and cannot kill the ſoul. Not to care for the morrow, becauſe God cares for it, and becauſe to every day is ſufficient the affliction thereof. Not to lay up Treaſures on Earth where the moth and the ruſt ſpoil all, but in Heaven where they are not known. And when he brings us to the School of Nature; ſometimes to wean us from covetous cares by the examples of Lillies of the field which God cloatheth, and of the Birds of the air which he feedeth; ſometimes to perſwade us to do good to our Enemies, becauſe God maketh his Sun to riſe upon good and evil, and his rain to fall upon the juſt and unjuſt.

How many leſſons and examples do we find in Scripture of heroical magnanimity! Such is the Philoſophy of St. Paul, *who profeſſed when he was weak then he was ſtrong, and that he fainted not, becauſe that while the outward man decayed, the inward was renewed day by day. Such is the Philoſophy of the* Hebrews, *who bore with joy the ſpoiling of their goods, knowing in themſelves that*

they

they had a better and an induring ſubſtance. Such alſo is the Philoſophy of David, *who was confident never to be removed, becauſe God was at his right hand; And taking him for his Inheritance, he looked through death and the grave to the glorious preſence of Gods face, and the pleaſures at his right hand for evermore. This is Theological Wiſdom, that Wiſdom which makes a man free, generous, and happy: It is that* counſel of God *whereby* he guideth *holy men,* and afterwards receiveth them into glory. Pſal. 73.

That we fall not into a contrary extreme, we muſt take heed of robbing humane wiſdom of her office and praiſe. And that we may loſe no advantage, we will make profit of the counſels of Philoſophy, acknowledging her to be, not only the ſervant, but the daughter of Divine Wiſdom, from which all true moral wiſdom is deſcended. And when that daughter goeth aſtray from her Mother, ſhe muſt be brought to her again, and put in mind of her duty.

The ground of Peace and Contentment of Mind is Piety, which teacheth us to make our peace with God. That work belongs to Divine Wiſdom only; and becauſe there we muſt begin, I make it the ſubject of my firſt Book.

But in the building raiſed upon that foundation, Humane Wiſdom hath a great hand, working ordinarily with her Miſtreſs, ſometimes without her, but always for her. It is the duty of a handmaid

to do many things where her Miſtreſs hath no hand. But although this Miſtreſs put not her hand to all things, yet her eye is to all that her handmaid doth. Neither doth ſhe ſuffer any thing to be exempted from her cognizance.

After we have made our peace with God, we muſt make it with our ſelves, and put in order that interiour policy of the ſoul, which in moſt men is out of order and in perpetual trouble. That labour conſiſteth in two works, The one is to rectifie our opinions about the chief objects of our deſires and fears, for all diſorder in our paſſions proceeds out of the error which corrupteth our opinions. Of that therefore I will treat in the ſecond Book.

The other work is to govern our Appetite, and teach it for what ſubjects, and how far it muſt ſtir: This work is facilitated by the next before, which is the rectifying of Opinions; for that being once done, the Paſſions will more eaſily be brought to hearken to good counſel. This then ſhall be the work of the third Book.

Out of theſe two orders, when we have once ſetled them within us, ariſeth the true temper of Vertue, which keeps our ſpirits ſtedfaſt, meek, juſt, and equal, in proſperity and adverſity. It is the ſcope of the fourth Book.

After we have ſtudied to get and preſerve our peace both with God and our own ſelves, our duty and condition of men calls us to ſeek and entertain peace in the ſociety of men, behaving our ſelves

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in it with ſo much integrity and dexterity, that (as far as it lieth in us) we neither give nor receive offence, but that our converſation be pleaſing and uſeful to our ſelves and others. The fifth Book ſhall be imployed about that.

The ſixth and laſt Book takes a larger ſcope, and gives advices of ſeveral ſorts for the Peace of the Soul and Contentment of Mind, deſcending to the leſs conſiderable contentments of humane life, but riſing again to the great and ſublime contentment which conſiſteth in the love of God and union with him, and ſo bringing the end of this Treatiſe to its beginning.

It is the ordinary method of Writers of Chriſtian Morality, to make a ſharp war againſt volupty and ſelf-love, and to ſet forth Precepts of a ſevere and difficult vertue, as the only way to attain an eternal recompence. But they that are bred among the delights of the world are not ſuſceptible of ſo high a leſſon; and are ſeldom won to paſs ſuddenly from a voluptuous to an auſtere life, and to bid adieu to the world; unleſs it be out of deſpair, upon ſome great diſgrace.

I follow here quite another method; for ſeeing that men are great lovers of themſelves, and much led by their pleaſure, I endeavour to huſband that voluptuous humour, and the love that every one bears to himſelf, as inducements for men to love God more than they love themſelves; making them ſee that the way to get a true

content,

content, in all that it hath within and about them, is to study to please God in all things, and that our duty and our content are one and the same thing.

Though this method be different from the ordinary, it is a Preparative and Introduction to it: For it is capitulating with self-love before we summon it to yield the place. And the readie way to turn a mans heare from false pleasure, is to make it sensible of the true.

For these Meditations the want of Books, even of my private Collections, which at the first was unto me some discouragement; in the progress of the work proved rather an advantage. For the less opportunity I had to read, the more liberty I had to Contemplate. Truly, if after so many Writers the publick stock of Christian Philosophy is yet capable of new improvement, it must be expected from those who being little assisted with the conceptions of others, are confined within their own judgment, and limited by their experience.

OF

OF THE Peace of the Soul, AND Contentment of Mind.

THE FIRST BOOK.

Of Peace with God.

CHAP. I.

Of the Peace of the Soul.

THE Gospel is called a Testament, because it is the declaration of the last Will of our Lord Jesus Christ. By that Will, he leaves his peace to his Disciples, and being neer his death tells them, *John* 14.27. *My peace I leave with you, my peace I give unto you.* For since Jesus is called *the Prince of Peace*, *Isaiah* 9.5. his proper legacy to his heirs, is *peace.*

How comes it to pass then that such as bear themselves as Christs heirs by Will, yet will not

take his legacy? and that Peace is no where a greater ſtranger then in the Chriſtian Church, to whom it was left by an eſpecial title?

It is true indeed, that the peace which our Saviour left to his Diſciples is not the temporal but the ſpiritual, which is the peace of man with God, and with his own Conſcience; wherefore he tells them, that *he gives it not as the World gives it.* But it is true alſo, that the want of that ſpiritual and inward peace brings outward war, as Saint *James* teacheth us, *James* 4.1. *whence come wars and fightings among you? come they not hence, even of your luſts that war in your members?* He that is well with God and himſelf, and keeps his affections in order, quietly brought under the rule of the fear and love of God, will neither lightly provoke quarrels, nor be eaſily moved with provocations. He will be little concerned in publick contentions, and gently get off from particular.

This is the root of the evil, that we ſeek not to be inveſted in the poſſeſſion of that peace of God, which the Lord Jeſus left us by his Will, and now ſo graciouſly preſents unto us by his word and ſpirit, and that we diſturb the work of that good ſpirit the ſpirit of peace, ſiding with our turbulent and vitious paſſions againſt him.

When we loſe that peace, we loſe all other goods, for in peace all good is comprehended. It is the extent of the word *peace* in *Hebrew*, that philoſophical tongue. That ſoul, where the peace

of

of God dwelleth, doth ſincerely reliſh his bleſſings, and turneth evil into good. But a vitious unquiet ſpirit doth not *taſte how the Lord is gracious*. And turneth good into evil, as a liver inflamed with a burning Fever, is worſe inflamed by nouriſhing meats.

The objects that move deſire and fear in this world, are for the moſt part indifferent in their nature; good to him that uſeth them well, evil to him that knoweth not how to uſe them; So that good and evil lie within a mans ſelf, not in things without, *Prov.* 14.14. *A good man ſhall be ſatisfied from himſelf*, ſaith *Solomon*. This is a beaten ſubject, though never ſufficiently conſidered. If it were, it would frame the ſoul to piety and tranquillity, and makes a mans Spirit free, clear ſighted, maſter of all things, and (which is more then all) maſter at home.

The way to attain to that command of our inward ſtate, is to yield it to God, who being our great principle and our original being, imparts his freedom, and a beam of the ſoveraignty of his ſublime nature, to the ſoul that draweth neer unto him from whom it is deſcended. God being the ſoveraign of the ſoul as of all creatures, the ſoul cannot have any rule at home but from him, nor enjoy it under him without a free ſubjection to his will.

That peace and liberty of the ſoul whereby a man having all his intereſt in heaven, is diſinte-

reſſed to all things in the world, walketh confident among dangers, and entertaineth with an equal and ſerene face good and evil ſucceſs, is eaſier deſcribed then obtained. Yet we muſt not be diſcouraged, but ſtudy to deſcribe it, that we may obtain it in ſome meaſure, for it is gained by meditation. And the beſt kind of meditation upon that peace, is, to lift up our ſoul unto God the inexhauſtible fountain of peace, which he makes to flow upon thoſe that draw neer unto him.

We ſhall never fully enjoy that peace, till we be fully united with the God of Peace; A perfection unſuitable with this life, where the beſt are often drawn aſide from God, by the wandring of their thoughts, and the diſorder of their affections, which made St. *Paul* to ſay, 2 *Cor.* 5, 6. that *while we are at home in the body we are abſent from the Lord.* Yet ſo much as a faithful man enjoys of the peace of God, while he lives in the fleſh, is as much above the moſt flouriſhing peace of the greateſt Kings of the world, as Heaven is above earth. And where it is wanting, the higheſt earthly glory, which draws the envy of men, ought rather to move their pity. Without it, the gariſh ſhew of honours and treaſures is like a richly imbroidered Night-cap upon a head tormented with a violent Megrim. And all that worldly pomp is not only uſeleſs but hurtful, ſowring the mind with cares, and firing the appetite with temptations, which afterwards tear the Conſcience with remorſe,

remorse, or benum it into a deadly Lethargy. Whereas the peace of God is a paradise, the Moderator of Passions, the School of Vertue, the Kingdom of God within the soul. Blessed and holy is he that hath it; and to him is next in happiness and holiness, he that sincerely endeavoureth to get it, and to that end yields to God the rains of his affections, brings his will under Gods will, and humbly invites him to fix his dwelling, and bear rule within his breast.

It is the end that I aim at, in this work. And I beseech the God of Peace so to bless and honour it, as to make it an instrument to work His peace in the souls of his servants, beginning at my soul.

To that work every Christian ought to put his hand, as he loveth God and himself. To which we are the more induced and in a manner compelled by the contrariety of the Time. While the storm of war or intestine dissentions is raging in all parts of the world, not leaving one safe corner for peace, the wise Christian must take sanctuary in that inward peace, that Peace of God, which though it pass all understanding, yet will dwell in the understanding and the affections of those that faithfully seek it, and keep both hearts and minds in the knowledge and love of God through Jesus Christ. Get once God within you, you have a shelter at home against all injuries abroad; as he that in a tempestuous rain flies in-

to a Church, and in Gods houſe finds peace and ſafety, whilſt the whole air abroad is inflamed with lightnings, and roaring with thunder; and the land-floods are hurling down houſes, drowning ſheep and ſhepherds, and deſtroying the long hopes of the Husbandmans labour. For the faithful ſoul is Gods Temple, which he graceth by his preſence, and bleſſeth with his peace, not ſuffering it to be removed though the earth be removed, and though the mountains be carried into the midſt of the Sea.

This peace at home, in which our duty and our happineſs are concentred, is an inviting ſubject for a diligent contemplation. Let us examine wherein conſiſteth the true peace of the ſoul and contentment of mind, and how we muſt keep peace with God, with our ſelves, with our neighbours, in adverſity, in proſperity, and in all the occurrences of life.

CHAP. II.

Of the Peace of Man in his integrity, and the loſs of that peace by ſin.

THe fundamental rule of great Reformations is to bring things to their beginning. By that rule, that we may know the true Peace of God and how we may get it, we muſt caſt back our ſight upon the beginning, how God gave it to man, and how he loſt it ſoon after. And here we

we muſt uſe that which the Spirit ſaid unto the Churches, *Rev.* 2. 5. *Remember whence thou art fallen, and repent.*

Man newly created after Gods Likeneſs was in perfect peace with him: for God, making an image of himſelf, would not have made it diſſenting from him; and peace is a prime lineament of Gods Image. That firſt humane ſoul, recently breathed out of Gods mouth, followed with delight the freſh and pure traces of his divine Production; and man, finding in himſelf the likeneſs of his Creator, took a great joy and glory to compare that copy with the original. That moving Image of God did imitate his actions, as doth the image of our body in a glaſs. And whereas in the work of Regeneration, St. *Paul* ſaith, that *the new man is renewed in knowledg after the Image of him that created him*, and that he *is created after God in righteouſneſs and true holineſs*, it follows, that the firſt man was created ſuch, ſince we learn that ſuch muſt be the renewing of man to be created again after the Image of God.

Theſe lively expreſſes of the Image of God, *knowledg, righteouſneſs, and holineſs*, could not be in that firſt man, without an entire peace and conſonance with his Creator. And having peace with God, he had it alſo with himſelf; His deſires were not at variance with his fears, nor his knowledg with his actions; His thoughts belyed not his words; His cupidity did not draw againſt his

Conſcience, and his Conſcience laid no accuſation againſt him. From that good intelligence with God and with himſelf, he could not but reap a great content in his mind; that content alſo being a lineament of the Image of God, to whom, as holineſs, ſo happineſs is natural and eſſential.

For that contentment of mind he got no ſmall contribution from the beauty and plenty of Nature ſmiling upon him, and the willing ſubmiſſion of all animals flocking about him, as loving ſubjects, meeting to welcome their new Sovereign. For his peace with God kept all creatures in peace and obedience under him: Abroad, the clemency of the Air, and the pleaſantneſs of a Garden of Gods planting delighted him. And at home, his familiarity and free acceſs to his Maker filled him with joy and confidence. And his original righteouſneſs (if he could have kept it) would have perpetuated that bleſſed peace unto him; for peace is the moſt proper effect of Righteouſneſs, as it is expreſt by *Iſaiah*, *The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs quietneſs and aſſurance for ever*, *Iſa.* 32. 17. Truly, God forbidding him to eat of that excepted fruit upon pain of death, did intimate that as long as he kept in obedience, death could take no hold of him, nor any of the appurtenances of death: for ſuch are all the infirmities of the body, all the griefs of the mind, and all the croſſes of this life. *Ezekiel* in the eighteenth Chapter is copious upon this demonſtration,

ſtration, that life is ſeparable from righteouſneſs, and mortality from ſin.

This laſt was juſtified by woful experience; for man going from his righteouſneſs, forfeited his life and his peace: And preſently, a dark cloud of confuſion and miſery troubled his golden ſerenity: The voice of God which was the joy of man, ſuddenly became his terrour; Gods preſence which was his life, became ſo formidable to him, that it went for a current truth, *Judg.* 13. 22. *We ſhall ſurely die becauſe we have ſeen God.* Man being fallen off from God, moſt part of the creatures fell off from him, and that rebellion continued ever ſince. Thoſe that have ſenſe and motion openly deny to yield ſubjection unto him, flee away from him when he will come neer them, or flie upon him with open hoſtility: And to get ſervice from them, he muſt tame them young, before they be able to reſiſt him. Other Creatures deſtitute of ſenſe, yet ſeem ſenſible enough to let him know, that they yield to him a forced ſervice. Neither can the earth be won to do any good for him, but by great labour and after long expectation: Diſeaſes enter into his body with the meat that he eateth, and the air that he breatheth. Storms beat upon him, Summers ſcorch him, Winters chill him. Foxes have holes, and birds of the air have neſts, their garments are natural, warm in Winter, light in Summer: To man only, Nature gives not where to lay his head; nor ſo much as a skin capable

capable to abide his native air. He is ashamed to see his person, and robs his subjects of their vesture to hide himself under their spoil.

And yet that discord between man and nature is less than the discord between man and man. For generally, men advance themselves by their mutual ruine, and seldom get any of the goods of this world, but by the evil of another; Wars, law-suits, envies among neighbours, and domestick quarrels, make the face of the world like unto a wild rugged field, full of thorns and briers; if not liker unto a stormy Sea, where the waves break one another continually. It is the reign of discord and confusion.

And yet the discord of man with his own kind, is not so grievous as his disagreement with his own self, I mean the natural and unregenerate man. For reason, which bore a peaceable and uncontrouled rule within mans soul, before he was estranged from God, finds no more that ready obedience of the faculties and affections. His general inborn notions of goodness and wisdom, are now and then darkned with the particular violent suggestions of the appetite, casting a thick cloud before the eye of the understanding: Reason her self studieth her own delusion, putting a disguise of good upon evil; Many times also a man knowing and condemning evil, followeth it at the same time; being alike unable to blind his judgment, and rule his passion. Then, as passions

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are pulling againſt Reaſon, they will alſo pull one againſt another; as when ſubjects have ſhaken off the yoke of their King, the State breaketh into factions, and every one is pulling for himſelf. Wrath and luſt will fiercely buſtle the one againſt the other, as two land-flood torrents falling from two oppoſite mountains. The like between fear and deſire, covetouſneſs and ambition, love and jelouſie; or if one paſſion reigns alone, it doth tyrannize over the heart. To tear a mans ſoul, and bring him to ſlavery and miſery, there needs no more but luſt or envy, or impatience of revenge.

In a heart lying under that tyranny, and helping his own ſlavery, when God by his Spirit begins the work of Regeneration, then begins another kind of diſcord; of which St. *Paul* ſpeaks, *Gal.*5.17. *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe two are contrary the one to the other, ſo that you do not the things that ye would.* This is a more irreconcilable quarrel then the other between the vitious paſſions, which many times will agree to do evil, and yield one to another by turns, as the occaſion ſerveth; But between the fleſh and the ſpirit, that is, between the fear of God and the corruption of our nature, there can be neither peace nor truce; Vice muſt fall and break his neck before the fear of God, as *Dagon* before the Ark, unleſs that God irritated by a pertinacious reſiſtance, withdraw his fear and knowledge from a ſtubborn heart;

heart; and then it is not God but man that is overcome, for while he ſhakes off the free yoke of piety, he puts on the ſlaviſh yoke of his unruly appetite, and becomes a drudge to feed the greedineſs of an imperious and inſatiable maſter. *Iſa.* 48. 22. *There is no peace, ſaith the Lord, for the wicked.* The caſe is deplorable of a Conſcience deſtitute of the fear of God and faith in his promiſes, where the heady untamed paſſions have ſnatcht the rains from the hands of reaſon. It is the fable of *Phaeton* turned into a ſtory; for reaſon, too weak for the head-ſtrong appetite, is overturned from his ſeat, the celeſtial light is quencht in the ſoul, the fire of cupidity is kindled in the heart, the unruly paſſions run wild their ſeveral ways, and the man is caſt headlong into perdition.

That perdition is the final ſeparation from God, and the endleſs diſcord with him, which begins in this very life. Yet as long as a man liveth upon earth, he hath a ſhare in that general love of God to his creatures, and the goodneſs and patience of God inviteth him to repentance. But after this life is done, God is an open Enemy to thoſe that have lived in enmity againſt him, and abuſed his grace and long patience. To deſcribe that miſerable ſtate, the Lord Jeſus calls it *outward darkneſs; a worm that dieth not, a fire that is not quenched, where there is wailing and gnaſhing of teeth.* Imagine if you can, what it is to be ſhut out from God the father of light, and driven away from him

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for ever; After that, a hideous darkneſs, a worm gnawing, a fire burning, wailing and gnaſhing of teeth, late remorſe, deſpair, hatred of ones ſelf, and all imaginable diſtreſſes are but conſequences of that miſery of miſeries, to be hated of God and hate him for ever.

Of that incomprehenſible miſery the Suburbs are the torments of Conſcience in this life, to which the racks, the wheels, and the fires, are not comparable. How grievous thoſe torments are, many forſaken wretches have ſufficiently expreſt it, who being tortured by their Conſcience, and uncapable to conceive any deliverance from the diſmal expectation of Hell, have choſen rather to leap into Hell, by a deſperate ſelf-murther, then to endure any longer the angry face of God purſuing them. And the miſerable ſouls find there, what they ſeek to avoid; *Amos* 5. 19. *As if a man did flee from a Lion, and a Bear met him.*

The examples are frequent of thoſe whom the ſecret laſhes of Conſcience have forced to make an open declaration of their hidden crimes, ſhewing thereby, that they were upon Gods rack. But truly the examples are yet more frequent of ſeared and benummed Conſciences, which by paſtimes, companies, buſineſſes, and the deceitfulneſs of riches, divert their mind from that formidable thought of the quarrel that is between God and them; couſening themſelves, as far as they can, with a vain opinion that the way to ſcape Gods

juſtice,

Juſtice, is, not to think of it; and, that they may not think of it, they enjoin their reaſon not to believe it.

But that numneſs is unworthy of the name of peace: There is great difference between ſafety and ſecurity, between having peace and not thinking of war. Such men are like paſſengers ſleeping in a ſhip that is finking; or like that which we have heard with horrour and compaſſion, that beſtial ſouldiers condemned to death, would drink *luſtick*, and go drunk to the Gallows; This I ſay is the behaviour of moſt part of the world, who bearing their condemnation in their Conſcience, make themſelves drunk while they are going down into Perdition; ſometimes with ſtrong drink, but continually with the luſt of the fleſh, the luſt of the eyes, and the pride of life, and with worldly cares and projects, being of opinion that it is needleſs to think of death, becauſe it comes without thinking.

But in that carnal Lethargy, Conſcience will ſtart up by intervals, and pinch drouſie hearts: Eſpecially when adverſity lieth heavy upon their perſons and families, and when ſudden dangers overtake them. Then do they ſee the angry countenance of Gods juſtice; Their own crimes take them by the throat, and they ſeem ready to ſay as *Ahab* to *Eliah* 1 *Kings* 21. *haſt thou found me mine enemy?* And God ſaith to their heart with anger, *I have found the, becauſe thou haſt*

ſold

ſold thy ſelf to work evil in the ſight of the Lord. There is no Conſcience ſo ſunk in a deep ſleep of ſin and worldlineſs, but will now and then awake, and cry out in a ſudden fright. So did *Fælix*, though a Pagan, an extortioner, and a man every way infamous; for, *as St. Paul reaſoned of temperance and righteouſneſs and judgment to come, Fælix trembled, and anſwered, Go thy way for this time, Acts.* 24.

Whoſoever hath read books and men, may have obſerved what unquietneſs, crimes will bring to the criminal; That Tyrants continually imagine a naked Sword hanging over their head; That the wicked flee, when no man purſueth; That murtherers and perfidious men have a broken ſleep, and their mirth is interrupted with Parentheſes of frowns and grim looks; That when they excuſe themſelves of a foul fact, of which their Conſcience accuſeth them, their Conſcience many times gives the lie to their words, and they are contradicted by the inconſtancy of their looks, and the ſtammering of their tongue. And Conſcience will double theſe terrours, when their end draweth nigh. Many know who he was that ſtarted up often in his mortal drouzineſs on his death-bed, commanding that his men ſhould give over ſlaying.

But ſuppoſe that the wicked, that have the world at will, had as much reſt within as without, yet *Solons* ſaying to *Cræſus* ought to be obſerved,

ſerved, Never to pronounce any man happy before his death. But the Chriſtian ought to give to that ſentence a longer term, and think no man happy till after his death. If he hath been with *David in the Sanctuary of God, and there hath underſtood the end of the wicked*, and found that God hath ſet them in ſlippery places, to caſt them into deſtruction.

CHAP. III.

Of the reconciliation of man with God, through Jeſus Chriſt.

SUch being the enmity between God and ſinful man, which is followed with the diſcord of man with nature, and with his kind, and with himſelf; How welcome, how precious to him muſt the bleſſed news be of Gods reconciliation with him? *Iſa.* 5. 27. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Sion, Thy God reigneth?* the chief ambaſſadour that anounceth that peace with God, is he that made it. It is the eternal Son of God, who by an infinite mercy towards man guilty and miſerable, was pleaſed to allie himſelf with him, by a perſonal union of the divine nature with the humane. He hath taken our nature and imparted his unto us. He hath made himſelf Man, to take upon himſelf the debt of man. For ſeeing that man was indebted to Gods juſtice, it was

was requiſite that a man ſhould give ſatisfaction. Which becauſe mans nature was not able to find, Chriſt joyning to the Nature and Obligation of man the Nature and Vertue of God, and both in one perſon, hath fully ſatisfied the juſtice of his Father, which required a perfect obedience, and death for puniſhment of diſobedience.

He hath then preſented to God a moſt accompliſht obedience, of which the moſt eminent act was to have readily undergon a ſhameful & bitter death at his Fathers command for the ſins of mankind, of which he was the pledg and the repreſentative; An obedience of infinite merit, more powerful to obtain pardon, yea and reward, at Gods hands, then all the diſobedience of the world to incenſe his juſt wrath to puniſhment. 1. *Pet.* 2. 24. *His own ſelf bare our ſins in his own body on the tree.* *Iſa.* 53. 5. *The chaſtiſement of our peace was upon him, and with his ſtripes we are healed. For it pleaſed the father that in him ſhould all fulneſs dwell, and having made peace through the blood of his Croſs: by him to reconcile all things unto himſelf.* *Col.* 1. 19.

All that have recourſe to that infinite love of God and that ranſom of ineſtimable value, the merit of his Son, embracing it with a true faith (which cannot act, nor ſubſiſt, without a true repentance) find their peace made with God; their iniquity is pardoned, *they have received of the Lords hands double for all their ſins.* *Iſa.* 40. 2. It is a double ſatisfaction, both becauſe it is twice grea-

ter then all the ſins of the world; and becauſe it worketh a double effect, the one to get pardon for ſins, the other to obtain a reward for righteouſneſs. And that ſatisfaction repreſented to God in our faithful prayers makes them acceptable and of ſweet ſavour, as the incenſe put upon the ſacrifices.

It is much to be lamented that theſe tydings of grace and glory are but coldly entertained by carnal ears, as now grown ſtale and vulgar. And that there is more joy for prevailing in a Lawſuit, and for a Peace that opens the markets and the freedom of commerce after a civil broyl, then for our peace with God through Chriſt, *in whom we have free acceſs unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb* 4. 16. But he that in the fright of his Conſcience hath ſeen hell open, gaping for him, and hath once loſt his thoughts in that bottomleſs gulf of miſery and horrour to have his Creator his enemy; if upon that he embrace by faith that great and heavenly meſſage, not only that his ſins are forgiven him by the merit of Chriſt, but that by the ſame merit, of an enemy and a child of wrath he is become the Son of God and heir of his Kingdom, his heart will melt with joy, love and admiration, and the ſadder his ſenſe was of his deplorable condition, the greater will his thankfulneſs be for his gracious reſtoration. O the depth of the riches both of the

wiſdom

wiſdom and the goodneſs of God, who hath found a way to ſet forth together his juſtice and his mercy, and to pardon ſin by puniſhing it! O the Infinite love of the Father, who ſo loved the world that he gave his only Son for them! O the infinite love of that only Son, who ſo loved his enemies that he delivered himſelf to a moſt bitter death to give them life and immortality, yea and his own kingdom! O the infinite love of the holy Ghoſt, who ſo loved the world as to announce unto them this excellent piece of news by his word, and ſeal the promiſes of God in their hearts by faith in Jeſus Chriſt, that *whoſoever believeth on him ſhould not periſh but have life eternal*!

Behold then the only foundation of the peace of the ſoul and contentment of mind! It is that peace made for us with God by his only Son, who hath taken our ſins upon himſelf, and in conſequence the puniſhment; giving us in exchange his righteouſneſs, and conſequently the reward of it, ſince by it we appear righteous before God. This is the ſummary of the Goſpel, This is the only comfort of the faithful: *That being juſtified by faith we have peace with God through Jeſus Chriſt our Lord. Rom.* 5.1. Without that perſwaſion all the moral precepts and all the reaſons of philoſophy cannot ſet the mind at reſt, much leſs the riches, honours, pleaſures and paſtimes of this world; for who can have peace with

himſelf while he is in diſſention with God? And who can have peace with God, but by the mediation of his beloved Son Jeſus, there being no other name under heaven by which we muſt be ſaved?

The chief impediment of the tranquillity of mind being the remorſe for ſin againſt God, and the apprehenſion of this juſt and terrible threatning, *Curſed is he that continueth not in all the words of Gods law to do them.* Whoſoever embraceth the merit of Jeſus Chriſt by faith is fenced againſt all the threatnings of the Law, and all the accuſations of his Conſcience: For to them he will anſwer, As Gods threatnings are juſt, ſo are his promiſes; now, he hath promis'd that *if we judg our ſelves, we ſhall not be judged of the Lord.* 1. *Cor.* 11.31. That *he that heareth the word of the Son of God and believeth on him that ſent him, hath everlaſting life, and ſhall not come into condemnation, but is paſt from death to life,* *Joh.* 5.24. That *the blood of Jeſus Chriſt the Son of God cleanſeth us from all ſin.* 1. *Joh* 1.7. That *he hath blotted out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs.* *Col.* 2.14. Wherefore theſe threatnings, that God will bring every work to judgment, and that even for one idle word account muſt be given, reach not to thoſe evil works of which believers have repented and embraced the remiſſion by faith in Jeſus Chriſt.

Thoſe

Thoſe threatenings of judgment do not reach me, ſince I have already paſt judgment upon my ſelf by a ſerious contrition, and have received my Abſolution by the merit of him that was judged and condemned for me. If account muſt be given for my ſins, Chriſt muſt give it, who charged himſelf with them. But that account is diſcharged, My ſins are put out of Gods ſcore; The curſe of the Law to a ſoul that believeth in Chriſt, as I do, is a hand-writing taken out of the way, a Bond torn and nailed to the croſs of Chriſt; God is too juſt to make uſe of a Bond vacated to proceed againſt me: the merit of his Son which he received in payment for me, is of too great value to leave me in danger to be ſued, for the debts which he hath paid; for himſelf was arreſted by Death the Sergeant of Gods juſtice, and put in that gaol whence there is no coming out till one hath paid the utmoſt farthing; and being come out of that gaol by his reſurrection, he hath made it manifeſt that he hath paid the whole debt which he was bound for in our behalf unto Gods juſtice.

What though my ſins be great? yet are they leſs then the merit of Jeſus Chriſt. No ſin is ſo great that it ought to take away the confidence in Gods promiſes. No ſin is ſo great that it may damn a ſoul beaten down with contrition, but together raiſed by faith and waſht in the blood of the Son of God. Indeed the remembrance of my ſins muſt be bitter unto me, yet that bitterneſs muſt be

drowned in the joy of my ſalvation, and my repentance muſt be a ſtep, not a hindrance to my confidence. So I will ſay to God every day with a contrite heart, *Forgive us our treſpaſſes*: And at the ſame time I will remember that I make that prayer unto *our Father which is in heaven*, who commands me to call him *Father*, to aſſure me that *he will ſpare me as a man ſpareth his own ſon that ſerveth him*, *Mal.* 3.17. and to ſtile him heavenly father, *to whom the kingdom and the power and the glory belongeth*, to lift up my hope to that celeſtial glory which he fully poſſeſſeth, and which he will impart to his children in their meaſure. I will walk before God with humility and fear, thinking on my ſins paſt and my preſent weakneſs and ſinfulneſs; but together *I will go in the ſtrength of the Lord, and make mention of his righteouſneſs*. The righteouſneſs of God that frighteth ſinners, comforteth me; and his juſtice is all mercy to me: For the infinite merit of his Son being mine, he is now gracious unto me in his juſtice. Hereby the peace and aſſurance which I enjoy through faith, is advanced to a joy of heaven upon earth, and to this ſong of triumph, *Iſa.* 61.10. *I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God; for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decks himſelf with ornaments, and as a bride adorns herſelf with her jewels*. This is the peace and contentment of the faithful ſoul that feeleth and reliſh-

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eth her bleſſed reconciliation made with God through Jeſus Chriſt. For he that hath peace with God, hath peace alſo with himſelf. And the love of God powerfully growing in his heart by the conſideration of the bounty of God (whoſe ſweetneſs we may taſte, though not conceive his greatneſs) breeds there together the peace of God which paſſeth all underſtanding, baniſheth tumultuous and unlawful affections, and brings the lawful under its obedience; ſo that all the affections of the regenerate ſoul meet in one, and make but one, which is the love of God, as many brooks that loſe their names in a great River.

When the love of God brings not that great peace to the ſoul, and the abſolute empire over the paſſions, it is becauſe love is as yet imperfect; and the cauſe of that imperfection is the deficiency of faith, which doth not yet embrace aright the reconciliation with God through Jeſus Chriſt; and faith is deficient when it is not maintained by good works, her food, without which it pines away, and falls into a ſhaking palſie; and when that foundation is ſhaking, all that is built upon it cannot but be tottering: This then muſt be our firſt and earneſt task, to make our ſelves ſure of our peace with God by a lively faith, whereby our hearts may be purified from evil works, and made fertile to all fruits of holineſs. For hereby we ſhall have peace with our ſelves, and ſhall be maſters at home.

Hereby alſo we ſhall have peace with Gods creatures, receiving temporal bleſſings as teſtimonies of Gods reconciliation with us, and in every bit of bread we ſhall taſte his love; Proſperity and adverſity will prove equally good unto us, being diſpenſed by his fatherly care. If God multiply our afflictions, it will be only to multiply our deliverances. He will never put us to the tryal but to refine our faith, wean our hearts from the world, and make his heavenly comforts more welcom to us; Truly the faithful ſoul, that knoweth how to make the right uſe of good and evil, ſhall find experimentally the truth of St. *Pauls* ſentence, that *all things are for our ſakes.* 2. *Cor* 4. 25.

Alſo this peace with God brings us peace with our neighbours. For he that hath a comfortable feeling in his Conſcience that God is reconciled with him, will be eaſily reconciled with his brethren, holding it a point of equity, generoſity, and grateſulneſs, after that his Maſter hath forgiven him ten thouſand talents, to forgive his fellow-ſervant an hundred pence. If all men had the peace of God in their hearts, there would be no diſcord in the world. But becauſe moſt men want that good peace, and they that have it, have it but imperfectly, therefore peace between men can hardly be well cemented. When you ſee men profeſſing piety and ſound doctrine, tearing and devouring one another with wars or law-ſuits, you may

may be ſure that the peace of God rules not in their hearts, ſurely not in the hearts of the authors and fomenters of diſcord, though they ſhould pretend the zeal of Gods glory, who hath no need of mens turbulent paſſions to advance his kingdom, which is all peace. In heaven where the peace of God abideth in its fulneſs, and filleth the hearts of every one of his Saints, there is alſo of neceſſity a perfect peace between them, for they muſt needs have all one love, ſince they have all but one intereſt, which is the glory of him that loveth them, and for ever glorifieth them with himſelf.

CHAP. IV.

General means to preſerve that peace with God: and firſt to ſerve God purely and diligently.

HAving ſpoken of the true and only foundation of the peace of the ſoul and contentment of mind, which is the confidence that God is appeaſed to us through Jeſus Chriſt; Let us now uſe the means to preſerve that peace and ſtand firm upon that ſolid ground, beginning by the more general.

The firſt is to ſerve God with purity and diligence, for which this conſideration is eſſential, that our reconciliation with God was made by way of purchaſe, and that when we were loſt and eſtranged from God, he was pleaſed to redeem us by his Son: Wherefore as they that bought

bought ſervants expected ſervice from them, God alſo hath bought us to be ſerved by us. That end of our redemption is thus ſet down by St. *Paul*, *Tit.* 2. 14. *Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people Zealous of good works.* It was the cuſtom over all the world in St. *Pauls* time to buy and ſell ſervants: As then ſervants could not expect the favour of them that had bought them, unleſs they did them good ſervice; we that are purchaſed by God with ſuch a great price muſt not expect to enjoy his peace and gracious countenance, if we do not ſerve him according to his will: Wherein our utility meets with our duty, for of the ſervice which we yield unto God the whole benefit reſults unto us.

Before all things we muſt look well that our ſervice to God be pure and ſuch as he requireth; for without that purity all our diligence to his ſervice would be not only uſeleſs but hurtful. One cannot go to God turning his back to him; The more we labour to ſerve him otherwiſe then he hath commanded, the more we offend him. The pure way of Gods ſervice is ſet down in his written word, wherein although many places are too high for the underſtanding of the moſt wiſe and learned, yet the things neceſſary for the duty and ſalvation of man, are ſo clearly expreſt, that this commendation is juſtified by experience which *David* giveth unto Gods word, *The entrance*

trance of thy words giveth light, it giveth understanding unto the simple. Thy word is a lamp unto my feet and a light unto my path. It is one of the chief duties of Gods service to read and carefully meditate that good Word, and lend a devout attention to them that announce it. For by it God speaks to us as a father to his children, and none but unnatural children refuse to hearken to the voice of their Father. This duty brings its recompence, for the holy word of God is the glad tydings of the peace of God with men, and the only doctrine that frames that peace within us. For which reason the Prophet would hear it, *Ps.* 85. 5. *I will hear what God the Lord will speak; for he will speak peace unto his people and to his Saints.* To that holy word, as to a sanctuary, troubled Consciences must have recourse to get the peace of God. Yet the faithful soul ought to be more studious to learn in it, how to please God, then how to get comfort. Those Christians are yet upon the lower degrees of their regeneration, that practise the duties of Gods service only to work their salvation. We must read and hear Gods word for a higher end, even to conform our wills to the rule of his declared will, and we must think more of his glory then our felicity. If faith in his promises make us say joyfully with David *Ps.* 32. 1. *Blessed is he whose transgression is forgiven, whose sin is covered*, the zeal of his glory must make us say with more joy and affection, as

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the ſame *David*, *Pſ.*119.1. *Bleſſed are the undefiled in the way, who walk in the law of the Lord. Bleſſed are they that keep his teſtimonies, and ſeek him with the whole heart.* v. 5. *O that my ways were directed to keep thy ſtatutes!* v. 7. *I will praiſe thee with uprightneſs of heart when I ſhall have learned thy righteous judgments.* And all along that great *Pſalm* he uttereth the unſpeakable joy that he took in meditating and doing Gods commandments; one may ſee that he cannot ſay enough to expreſs how heartily he was affected to it. If we love the holy word of God for its own ſake, and converſe often with it with reverence and affection, becauſe it is the word of our heavenly father, and the declaration of his nature and will, we ſhall find our peace in it, though we ſeek it not, and get a ſatisfaction not to be parallelled by any joy for the things of this world.

To this duty of hearing God ſpeaking to us in his word, the next is to ſpeak to him by prayer, whether it be to implore his grace, or to thank him for his benefits, or to praiſe him for his infinite perfection. By theſe two duties of hearing God and ſpeaking to him, we begin in this world that good intelligence and holy communication with God, in which the heavenly peace and ſovereign felicity of man conſiſteth.

By prayer we ſeek and meet that peace of God which is announced to us in his word, and whoſo ſeeks it well, will be ſure to find it, for

to

to this ſeeking is the promiſe made, *Math.*7.8. *Every man that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.*

When this direful remembrance ſinks into a Conſcience, how man was put out of Paradiſe, and Cherubims were placed at the gate with a flaming ſword to keep him out that he may not find the way to the tree of life, it is enough to ſink one down with fear and anguiſh, and make him cry out ſtanding upon the brink of deſpair, Muſt I be driven away from God for ever, and what way is left for me to return to the tree of life, without which I cannot ſhun eternal perdition?

Upon that perplexity Prayer comes and offers her help, ſaying, I will bring thee thither, and will go with thee, without any lett of the flaming ſword; for I know a way to the tree of life, where the terrour of the Law doth not keep the paſſage; the Son of God who is the way, the truth, and the life, hath made me way unto the throne of Grace, to which I go with full aſſurance to obtain mercy and find grace to help in time of need.

This freedom of prayer to approach unto God was in ſome ſort repreſented by the ſacrifices. That they were figures of Prayers we learn it out of the *Pſalm* 141. where *David* beſeecheth God that *his prayer may be ſet forth as incenſe, and the lifting up of his hands as the evening ſacrifice*, *Pſal.* 141. 2 As then the ſmoak of the ſacrifices did mount up toward heaven, a way which

cannot

cannot be ſtopt, likewiſe faithful prayers have at all times a free paſſage to heaven: and although Satan be called the Prince of the air, he cannot diſturb them in the way; But, that they may reach to heaven, the incenſe of the merit of Chriſt muſt be laid over the ſacrifice of prayer.

To that holy duty we are encouraged by Gods commandment and promiſe. Both are in this text, *Pſ.* 50. 12. *Call upon me in the day of trouble, I will deliver thee, and thou ſhall glorifie me.* And ſo in this, *Come unto me* (ſaith Gods eternal Son) *all you that labour and are heavy laden, and I will eaſe you. Math.* 11. 28. None that prayeth to the father through the merit of the Son returns empty; For either he giveth us what we do ask, or what we ought to ask, and that which is fit for us. He that keepeth that holy correſpondence with God is never dejected with ſorrow, or perplexed with fear, for he finds in that divine communication a plaſter to all his ſores, and an inexhauſtible well of life and joy. *David* had found it ſo when he ſaid, *Pſ.* 16. *I have ſet the Lord always before me, becauſe he is at my right hand, I ſhall not be moved, Therefore my heart is glad and my glory rejoyceth, my fleſh alſo ſhall reſt in hope.* By prayer we ground our ſouls in faith, raiſe them with hope, inflame them with charity, poſſeſs them with patience during our life, and yield them to God with joy in our laſt breath.

To reap theſe benefits by prayer, we muſt underſtand

derſtand well the right uſe of prayer, which is double; It ſerveth to ask of God our neceſſities both of body and ſoul; for ſince in him we live and move and have our being, we muſt continually ſeek to him by prayer, of whom we continually depend. But the nobleſt and moſt proper uſe of prayer is to glorifie God, and converſe with him becauſe we love him, and becauſe he is moſt perfect and moſt worthy to be beloved; coming to that holy duty, not as a task, but an honour, the greateſt honour and delight that a creature can be capable of in this world, ſtealing away from affairs and companies to enjoy that pleaſant and honorable converſation; as lovers will ſteal away from all employments, to entertain their beſt beloved. For what is ſweet in the world in compariſon of this ſweetneſs? what is honorable compared to this honour to have familiarity with God, and be admitted to his preſence at any time, to be received of him as his children, and when we lift up our affections to heaven the habitation of his glory, to find that himſelf is come to meet us in our heart, and hath made it another heaven by his gracious preſence?

In that meditation a faithful man will call Gods benefits to mind; and to conceive their excellency to his power, he will from the conſideration of Gods grace reflect upon that of his own natural condition ſometimes criminal, miſerable, and Gods enemy; but now through Gods

Gods preventing love and unſpeakable mercy changed into the quality of child of God and heir of his kingdom. He hath bin provoked to pity us by the depth of our miſery, wherefore in all reaſon we muſt be provoked to thankfulneſs by the height of his mercy; And this is the chief employment of prayer, an employment which paying our duty brings our felicity, and though we have paid but what we owe, and ſcarce that, giveth us a preſent payment for the duty which we have paid.

O what a heavenly delight it is to loſe ones ſelf in the thought of Gods mercies, which are beyond all reckoning and above all imagining? and to ſay to him after David, *Pſ.*40.5. *Many, O Lord my God, are thy wonderful works, and thy thoughts which are to us ward, they cannot be reckoned up in order unto thee*; v.8. *If I would declare and ſpeak of them, they are more then can be numbred. I delight to do thy will, O my God, yea thy law is within my heart, Pſ.*86.11. *Teach me thy way, O Lord I will walk in thy truth, unite my heart to fear thy name. I will praiſe thee O Lord my God, with all my heart, and will glorifie thy name for evermore, for great is thy mercy towards me, and thou haſt delivered my ſoul from the loweſt hell.* Such a converſation with God to rejoyce in his love, praiſe him for his graces, and crave the leading of his ſpirit to walk before him unto all pleaſing, is an imitation of the perpetual employment of Angels and glorified Saints.

Saints. It is a beginning of the Kingdom of heaven in this life. In it consisteth the true peace of the soul, and the solid contentment of mind.

CHAP. V.

Of the love of God.

BEing entred into the meditation of the love of God, let us stay upon it. *It is good for us to be here, let us make here three tabernacles.* And more reason have we so to speak in this occasion, then St. *Peter* when he saw Christ transfigured in the Mount. For by planting his abode there, he could not have made Christ to do the like, nor given a settled continuance to that short bright lightning of glory: But by our meditation upon the love of God we make him to stay with us, and our soul is transfigured with him, being filled with his grace and his peace, and already enlivened with a beam of his glory.

Now because the ground, the spring and the cause of the love that we bear to God, is the love that he bears to us, we must before all things study to conceive as well as we may, of the great love of God to us-ward. *Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God.* 1. Joh. 3. 1. This is the principal point of his love, where all other testimonies of his love do begin and where they end. Without this none can say, that

he is beloved of God; For to be the work of Gods hands and maintained by his providence, is common to all creatures, and to be made after Gods Image, and by his liberality to enjoy the plenty and ſervice of Nature, is common to all men good and evil: But becauſe creatures without reaſon, and men without goodneſs bear no love to God, it cannot properly be ſaid that God loveth them, though he be their Maker and Preſerver. *Love* being *the bond of perfectneſs*, *Col.* 3. Gods love would not be the bond of perfectneſs, if he loved thoſe things that never return him Love; For, that love may be a bond, the two ends muſt meet and knit together, now theſe two ends knit, when a creature beloved of God bears a reciprocal love to him. For thereby not only the man that feareth God joyneth with him, but the whole nature alſo and all the creatures are re-joyned with their principle and Origine. And whereas ſome creatures cannot, others will not love God, the true child of God, becauſe he gets ſome utility out of them all, yea of thoſe that are Gods enemies, loveth him and gives him thanks for and in the name of all; and ſo by this means love proveth a true bond of perfectneſs, which proceeding from God and kniting with God again, embraceth and holds faſt together the whole creation, and brings it back to its Creator: A conſideration, which cannot but bring a ſingular content, and a great peace to the ſoul. Being perſwaded of the love of God

God to us whereby we are called the Sons of God, we look upon all creatures as the goods of our fathers houſe, prepared for us. And though others which are none of Gods children enjoy them alſo, yet they are for us; ſince the wicked are for the good, either to exerciſe their vertue by tryals, or even to ſerve and ſuſtain them; For as the angry waves roaring and foaming about the ſhip where Chriſt was with his Diſciples, yet were bearing the ſhip; likewiſe, the enemies of God and his Church while they are beating and ſtorming againſt it, bear it up in ſpite of their hearts. The agitations of the great Sea of the world, make Gods Children more ſenſible of the great love which the Father hath beſtowed upon them, to have given them his beloved Son to be in the ſhip with them to keep them ſafe in the ſtorm; and the dangers that overwhelm others, are helps for good unto them that love God. All the deliverances that God ſends them, all the bleſſings that God poureth upon them, they take them as productions of the fatherly love of God who hath adopted them in his Son. They taſte that love in the enjoyment of preſent goods, they breath that love in the hope of future and eternal goods, they reſt upon that love when they ſleep, they lean upon that love when they walk, they find that love in all the occurrences of their life; with what face ſoever the various accidents of the world look upon them, they ſee through

them the evident love of God, being certain that nothing happens to them but is directed by the good hand of their loving Father.

These pleasant rivers of the love of God conduct our meditation up the stream to the great Source, that love which passeth knowledg, that mysterious deep love which the Angels desire to look into; whereby of his enemies that we were, he hath made us his children, giving for us, even to death, his own precious Son; entitling us, by him, to his eternal glory; and giving us the earnest of it by his good Spirit crying in our hearts Abba Father. O incomprehensible love! which hath undergone & overcome death to give us life, and that he might have from us an immortal love!

That immortal love ought to be the effect of this meditation. So that having conceived to our power how much God loves us, we may also to our power apply our heart to love him; acknowledging that all our heart, all our soul, and all our understanding, is yet too little to return him love for his love.

It is true, that this is a debt of which we can never be acquitted, and we ow it even after we have paid it: But as this debt must be paid continually, the continual payment yields a continual satisfaction to him that payeth it and oweth it still. For whereas pecuniary debts make the heart sad, this debt of love makes it glad, when our duty meets with our inclination, and when we

we moſt deſire to do that which we are moſt obliged to do. Beſides, this debt is of that nature, that when we pay it we make together a purchaſe; for although the love began by God, he takes it upon him to repay us the love that we pay him. *Pſ.*91.14. *Becauſe he hath ſet his love upon me* (ſaith the *Lord*) *therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.* *Prov.*8.17 *I love them that love me, and they that ſeek me early, ſhall find me.*

But love is due to God, not only for the good that he hath done us, and for the good that we hope from him, but for the good that is in him, and becauſe he that is the ſovereign beauty and goodneſs muſt be beloved in the chiefeſt and higheſt manner. All that is beautiful and good in Nature, the glory of the celeſtial bodies, the fertility of the earth, the ſhady green of trees, the fragrancy of flowers, the variety and utility of animals, the rational inventive vivacity of intellectual natures, the admirable order of the Univerſe both in diſpoſition and conduct; All theſe are ſo many productions of the great bottomleſs depth of beauty, bounty, power and excellency; and whoſo wiſely conſidereth them, preſently conceiveth that the Author is poſſeſt of an infinite perfection, only worthy to be beloved for his own ſake, and that all the good and beautiful things that he hath done muſt be beloved only in relation to him and for his ſake. To which if you

add two other points, of which Nature cannot sufficiently inform us, and wherein the Word of God supplies the deficiency of Natures teaching, which are the justice and the mercy of God towards sinners. O who would not love that infinite love and excellency, though he had no interest of his own in it?

But how can we barely consider Gods excellency in it self with an abstraction of our interest? Certainly the consideration of our concernment will go along, though unsent for, with the contemplation of Gods supreme vertue and goodness. And it is impossible to consider God as the only worthy object of love, without conceiving, even with the same thought, that our sovereign good consisteth in loving him; reputing what a height of honour and content it is when that great Creator, who is all bounty, all beauty, and all perfection, is pleased to contract amity with the creature.

For in this consisteth the great and only excellency of man, that God hath given him a nature capable to entertain friendship with his Maker: A capacity which being obscured by sin is restored to him by grace: And God, who as the only absolute Sovereign is above all Laws, condescended so far to us as to bind himself to the Laws of friendship with man, which Laws on his part are most inviolably kept; the whole defect in that mutual love is from man.

As

As then friends disjoyned in place are joyned by love, so are God in heaven and man upon earth. God indeed is every where, yet God and man are more remote in degree of nature then any two can be in place: But they are joined in a way far more excellent and real, for the thoughts of two mortal persons make no mutual impression, when they are without the line and reach of communication; whereas God is never remote from the faithful soul, and they may commune together at any time. God makes his love sensible to the faithful soul, and saith to it by the presence of his spirit, *Soul I am thy Salvation*; and the soul saith to him, *Lord thou art my God, I am thine, save me and teach me to do thy will.* God communeth with the soul by his word and spirit, and the soul communeth also with God by her word and spirit; that is, by prayer and holy aspirations.

It is also a Law of friendship that friends bear the one with the other, and that the strong support the weak. Wherefore God all perfect having knit a friendship with the creature, subject as yet to much imperfection, supporteth her defects with his love, and covereth her sins by his righteousness: Man also for his part must patiently bear what chastening God layeth upon him, taking all kindly at his hands; for as he must be assured of his love, he must also be certainly perswaded of his wisdom, and believe that Gods dealing with him, is all love and wisdom.

It is a law of perfect friendſhip that friends declare their ſecrets one to another: So God deals with his friends; and Jeſus Chriſt uſeth this for a reaſon, why he calls his Diſciples his friends: *Joh.* 15. 15. *Henceforth I call you not ſervants, for the ſervant knows not what the Lord doth, but I have called you friends, for all things that I have learned of my Father, I have made known unto you.* And *David Pſ.* 25. 14. ſaith that *the ſecret of the Lord is with them that fear him,* [not the ſecret of his Counſel, but that of his Good will towards them, in that which concerns their duty and their ſalvation, which is the ſence of the following words, *and he will ſhew them his Covenant.*] We then to ſhew our ſelves true friends to him that honoureth us with that title, muſt alſo diſcloſe unto him the ſecrets of our hearts: It is true they are open to his all-ſeeing eyes, and if we would hide our ſecrets from him, we could not. But God takes a delight that we give him an account of our ſelves, not that he may be better informed, but that we may be better and happier: for they that diſguiſe themſelves before him are incapable of his grace, and diſſembling is a violation of the laws of friendſhip. It is the comfort of the godly, that while they confeſs their ſins to God as unto their clear-ſighted Judge, they diſcharge together a duty of friendſhip, declaring to their ſupreme friend their private infirmities and ſecret diſeaſes, to call upon his help. What benefit

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we may expect by that free dealing with God, we learn out of *Davids* experience, who ſpeaks thus to God. *Pſ.*32.5. *I acknowledged my ſin unto thee, and mine iniquity have I not hid; I ſaid, I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin: For this ſhall every one that is godly pray unto thee, in a time when thou maiſt be found; ſurely in the floods of great waters they ſhall not come nigh unto him.* Into the boſom of that friend we muſt pour our ſecret ſighs; to him we muſt lay open our moſt intimate deſires and fears, that we may ſay to him with *David*, *Pſ.* 38. 9. *Lord all my deſire is before thee, and my groaning is not hid from thee.* Which as it is true in regard of Gods all-ſeeing knowledge, let it be true alſo in regard of our ſincere unboſoming of the ſecrets of our ſouls before God.

Now that the ſecrets of our ſouls and the meditations of our hearts may ever be acceptable in his ſight, and becauſe the heart of man is ſo cloſe and full of windings of hypocriſie, that man himſelf cannot find the bottom of his own inſide, let us call upon God to aſſiſt us in that ſearch by his good ſpirit, ſaying. *Pſa.* 139. 23. *Search me, O Lord, and know my heart, try me and know my thoughts: And ſee if there be any wicked way in me, and lead me in the way everlaſting.* Before we have ſincerely laid open before God all that is within us, we have no reaſon to expect the bleſſing of ſerene and innocent peace in our ſoul.

For

For God who is jealous of his glory, takes it as a high contempt when his creature will offer to avoid the all-seeing eyes of the Creator; and besides, he is jealous of our love, taking it as a derogation to the love due to him, when we go about to conceal our thoughts, our affections, and our projects from him. Wherefore the sense that the Conscience hath of this jealousie of God, holds her in continual anxiety.

Whereas he that is true to a resolution to call God to witness of his most secret actions and intentions (as he is whether we will or no) gets two benefits that way: The one, that finding himself obliged to impart all that he hath in his heart to God his eternal friend, he will take heed of doing, yea and thinking, any thing that is displeasing unto him, and by his uprightness will prevent the shame of opening many impurities before that holiest of Holies. The other that by this free and open dealing with God he shall get a great tranquillity in his Conscience. For, If in humane friendships we presume that by disclosing the secrets of our hearts to a generous friend, we oblige him to love and fidelity, and after that action of freedom we find our heart much eased; how great must our ease and contentment be when we have poured all our heart into Gods bosom, that perfect friend, who is truth and sincerity it self? It is a wise part to conceal nothing from God. The only way to possess our soul

ſoul with peace and confidence, is to make God our Confident.

It is alſo a great point of mutual friendſhip to yield to the intereſſes and deſires one of another: Herein God hath ſhewed the way to men, having ſo far condeſcended to the condition and neceſſity of men, as to have put on their nature and taken their debt upon himſelf, yea and to have diſcharged it: He is dead like men, and for men. And being the ſovereign incomprehenſible wiſdom, he deſcends to our capacity to declare himſelf to us, and draw us to him. He calls us indeed to deny our ſelves, that we may give our ſelves unto him, but yet how much doth he yield to our deſires and fears? And with what wiſdom and ſweetneſs doth he ſort his tryals with our ſtrength? And where is the godly man, that hath not found in his ſoreſt afflictions that kind uſage that St. *Paul* ſpeaks of, 1. *Cor.* 10.13. *There hath no temptation taken you but ſuch as is common to man; But God is faithful who will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make away to eſcape, that ye may be able to bear it.*

Since then God who is ſo great doth comply with us who are ſo little, the Law of reciprocal love requires that we comply with him who is ſo great; that we diligently inform our ſelves of his will, to make it our will; that we obſerve the things which he loveth, that we may love them, and the

the things which he hateth, that we may hate and avoid them; that all our intereſſes bow under his, that the end of all our ends be his glory, ſeeking not our own things, but the things of the kingdom of God. We ſhall never be our own, till we have wholly reſigned our ſelves unto God. We ſhall never have a true peace and content within, till our affections be altogether ſubject to his love, and conformed to his will. But then ſhall we be peaceable, contented, and maſters at home, when God ſhall reign within us, and when we ſhall know no more difference between his intereſt and ours.

Finally, the higheſt point of love being an entire union, and to have all things common, it is alſo the purpoſe and in the end the efficiency of Gods love to us, yea ſo far *that by his great and precious promiſes we are made partakers of the divine nature*, 2. *Pet* 14. and that Chriſt is in us and we in him *Joh.* 17. What hath God reſerved to himſelf that we may not call ours? Heaven and Earth are for us, His providence is our purveyour, His Angels are our keepers, His kingdom our inheritance: He gives us his good plenty, his word, his Son, his Spirit, his own ſelf. Can any be perſwaded of this beneficence of God, and refuſe to give him his body, his ſoul, his intentions and his affections? Shall we uſe reſervations with God who keeps no good from us? Would any poor man refuſe to have community of goods with a rich man?

Now

Now God who is the plenty and felicity it ſelf, will have community of goods with us. Let us embrace the condition readily: Let us give our ſelves to God, and God ſhall be ours; Or rather ſay we, God is ours, let us render our ſelves to him: for he prevents us in that Covenant; ſince God is ours, good reaſon we ſhould be his. Bleſſed we! that we may ſay with the Spouſe *I am my beloveds and my beloved is mine*, for by that union of perſons and community of goods with God, the ſoul finds her ſelf arrived to the ſovereign degree of riches, peace, glory and delectation.

CHAP. VI.

Of Faith.

FAith is a Chriſtian vertue, whoſe moſt proper and natural office is, to embrace that peace made for us with God by Jeſus Chriſt. And by it we ſign and ſeal for our part the Agreement made between God and man. This expreſſion is borrowed of *John* the *Baptiſt* ſpeaking of the Lord Jeſus, *He that hath received his teſtimony hath ſet to his Seal that God is true. Joh.3.33.* All that we ſaid before of our reconciliation with God by Chriſt, & how that reconciliation is applyed to our conſciences, is an explication of the duty and benefit of faith; Yet we muſt ſpeak of it again as a conſequence of Love. For the principal & moſt natural fruit of the love of God is to put our whole truſt in him,

Thus St. *John* having ſaid much of the love of God to us, and of the love that we ow him for it; addeth, 1. *Joh.* 4. 18. *There is no fear in love, but perfect love caſteth out fear, becauſe fear hath torment; he that feareth is not made perfect in love.* Faith as the mother of all vertues brings forth the love of God, but Love is ſoon even with Faith, and brings forth her own mother; For as we love God becauſe we truſt in him (as certainly perſwaded of his wiſdom, power and fidelity in his promiſes) ſo we truſt in him becauſe we love him, for in all our friendſhips our truſt in the beloved perſon follows the meaſure of the love that we bear to him. He then that loveth God ſincerely, truſts in him; And when calamity tempts him to unbelieving fears, he will obſerve St. *Peters* exhortation, 1. *Pet.* 4. 14. *Let them that ſuffer according to the will of God commit the keeping of their ſouls to him in well-doing as unto a faithful creator.*

It is impoſſible to love well without a good opinion of the perſon we love, eſpecially of his fidelity and righteouſneſs: Seeing then, that God hath promiſed to pardon ſins to thoſe that confeſs them with a ſerious repentance, if we love him we ſhall truſt in his promiſe, that *if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs,* 1. *Joh.* 1. 9. grounding our truſt in his mercy upon his fidelity and righteouſneſs: for ſince he promiſt it, certainly he will do it, he is too faithful to break his word,

word, and too juſt to puniſh us for thoſe ſins of which Chriſt hath born the puniſhment in our name. This gracious declaration he hath made, *Luk.*12.32. *Fear not, little flock, for it is your Fathers good pleaſure to give you the kingdom.* Shall we have ſuch an ill opinion of him, as to think that he hath promiſt more then he was willing or able to perform; or that, ſince the promiſe made, his will is altered, or his power diminiſht? Let us be ſure, that he that loved us from all eternity, will love us to all eternity, *Rom.*8.33. *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth; Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even ſitting at the right hand of God, who alſo makes interceſſion for us.* And if upon this ſafe ground we truſt in God for the things of the life to come; we muſt upon the ſame ground truſt his love for the things of this life. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him freely give us all things?* He that ſaved our ſouls from death, ſhall he not deliver our bodies from the dangers of this world? Certainly, he that hath prepared for us eternal delights at his right hand, will not deny us our temporal daily bread.

This aſſurance in his love will ſweeten our afflictions and lay down our fears, for being perſwaded that God as he his infinitely good is alſo infinitely wiſe, we muſt in conſequence believe that all the evils which he ſends us are ſo many remedies

remedies to other evils; that our moſt ſmarting dolours are corroſives applyed by that wiſe Phyſician to eat the proud fleſh of our corrupt nature; that *he doth not afflict willingly, nor grieve the children of men, Lam.* 3.33. eſpecially when he chaſtiſeth his children, but is in a manner forced to that courſe by their neceſſity, as when a man is pincht by his beſt friends, to awake him out of a deep lethargy.

And ſince that eternal friend is every where preſent by his all-ſeeing knowledg and almighty power, and hath promiſed beſides, his gracious preſence to his friends, ſaying *I will not leave thee nor forſake thee*; what reaſon have we of joy & confidence at all times, in all places, and in all the occurrences of this life, having God with us always obſerving us with his eye, upholding us with his hand, protecting us with his providence, guiding us with his wiſdom, and comforting us with his love?

The laſt good office that faith doth unto us, is in the approches of death; for then eſpecially it doth repreſent and ſealeth afreſh the promiſes of God unto the faithful ſoul, knitting that bond of perfectneſs, the mutual love between God and the Conſcience, faſter then ever: By it God ſpeaks peace unto the ſoul aſpiring to heaven, and makes it ſpread the wings of holy deſires to paſs with a ſwift flight from the combat below to the triumph above.

Faith, bearing up the ſoul in that laſt flight, changeth

changeth name and nature in the way, and becomes love; to embrace him for ever in glory, in whom we have believed in infirmity.

CHAP. VII.
Of Christian Hope.

THe proper action of Faith is to embrace Christ, and ground the soul upon him; But it hath another action common to it with hope, which is to embrace the benefits obtained to us by Christ. Of these benefits, the present grace is proper to faith, which is justification, otherwise the Reconciliation of God with the Conscience; the future glory by the contemplation of Gods face, is more proper to Hope.

Both faith and hope bring a sweet peace and solid content to the soul that loveth God. But it is peculiar to hope to add to that peace a beam of glory; much like those spies of *Israel* that entred into the Land of *Promise* before the rest of the people, to whom they brought some of the fruit of the Land; For it entreth into heaven beforehand, and from thence brings us a taste of the promised inheritance.

Hope is the only thing that puts some value upon the life of this world, for all the good of this life consisteth in this, that it is a way to a better, and that the earth is the tyring room of the godly soul, where she makes her self ready

for the wedding of the Lamb. But for that, what were this life good for? It would consist but in two things; to do evil and to suffer evil. The very goods of this life without that hope would be evil; for none among the *Pagans*, and all others that were not sustained by Christian hope, was ever made happy. The wisest of them have sought the sovereign good out of the objects of the senses, not finding any solid content in sensual things or actions. *Solomon* wiser then them all, had found that all under the Sun was vanity and vexation of spirit, and under *all* he comprehended intellectual as well as sensual things. Neither could any give a more judicious verdict of *all* than he, for he had tryed all things. Where then shall we find any thing worth the pains of living, but in hope? *For if in this life only we have hope in Christ, we are of all men most miserable.* 1 *Cor.* 15.19. Hope not keeping within the limits of the poor goods of this life liveth already with the life to come, for it looks for the Kingdom of Christ which is not of this world, as himself teacheth us: where although he reign as a sovereign, he reigneth not as a redeemer; and so here is not the reign of his redeemed. We find it by experience.

Whoso then will enjoy the peace of the soul and contentment of mind, must have his hope and his spirit in a better place; for why should we expect of the world more then it hath? Can one

one gather grapes of thorns, or figs of thistles? May one expect peace of a perpetual agitation, or a durable content from things of short continuance? For the soul of man being created for permanency, is contented with nothing less then a permanent good; which is the essential reason why no man could ever find satisfaction in the world, there being such a disproportion between mans soul, and the objects that the world presents to her: for all worldly things are finite, but the soul though finite in her substance is infinite in her desire, which nothing less then infinity can satisfie. Now it is by hope that the soul enjoyeth in this finite world an infinite good. It is by hope, that we rise from the dead before we die, being advanced to a degree of grace that hath already a streak of glory. Of which St. *Paul* giveth this high expression. *Col.* 3. 1. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. When Christ who is our life shall appear, then shall we also appear with him in glory.*

Worldly hopes flatter us, and then disappoint us. But though they did perform all they promise, the present possession of the best things of the world is nothing comparable to the hope only of heavenly things, even that *lively hope unto which God hath begotten us again by the resurrection of Jesus Christ from the dead; To an inheritance incorruptible and undefiled, and that fadeth*

not away, reserved in heaven for us. 1. *Pet.* 1. 3.

O holy and glorious hope, which already makes us partakers of Christs resurrection, and followers of his ascension even to the right hand of God! already living with the life of Christ, and animated by his spirit! Blessed hope, by which we are preserved from the general corruption as with a sovereign antidote, and by which we subsist, yea and triumph in afflictions! *Heb.* 10. 34. *taking joyfully the spoiling of our goods, knowing in our selves that we have in heaven a better and an enduring substance.* It is by hope that we look joyfully upon our bodies decaying with sickness and age, 2 *Cor.* 5. 1. *Knowing that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens. For in this we groan earnestly, desiring to be cloathed upon with our house which is from heaven.* It is by hope, that the Martyrs and all that suffer for righteousness see the crown laid on the top of their cross, and rejoyce in this promise of their Saviour, *Matth.* 5. 11. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake: rejoyce and be exceeding glad; for great is your reward in heaven.* By hope we behave our selves wisely in prosperity, 1 *Cor.* 7. 31. *using this world as not abusing it, for the fashion of this world passeth away.* Hope beats down pride, refrains lust, and weans our hearts from the world.

Worldly

Worldly hope disordereth the soul, and makes a man go out of himself, depending of the future, and losing the present, and is always wavering and feverish: But heavenly hope, although it transport the soul above herself, and make her depend upon future goods, sets her nevertheless in a quiet steady frame; because the soul rising to God receiveth God, who makes her his home; so that a man by hope, enjoys beforehand part of the goods which he aspires unto. Hope groweth like rivers more and more, as it draweth neerer the end of its course: And when it hath brought the godly soul into the Ocean of felicity, there it loseth the name of *Hope*, and becomes *Enjoyment*.

CHAP. VIII.

Of the duty of Praising God.

SInce we already embrace eternal goods by hope, as we desire to begin now the joys of heaven, we must resolve to begin the duties of that blessed Estate. To seek the first without the second, would be an ungenerous disposition, and an impossible undertaking. If we apprehend aright that the felicity of man consisteth in his duty, and that the glory of the blessed Saints in heaven consisteth in glorifying God, we will seek in that great duty our felicity, and delight to sing our part, even in this life, in the hymns of those

glorious ſpirits. Nothing gives to the ſoul ſo great a peace, Nothing elevateth the ſoul to ſuch a Paradiſe-like Joy. The love of God is preferred before faith and hope, becauſe theſe ſeek their own good, but that ſeeketh Gods glory; Which to a godly ſoul being much more conſiderable then her own happineſs, yet is found to be the ſovereign happineſs of him that ſeeks it before his own good; Neither is there any more certain and compendious way to get glory to our ſelves then to ſeek Gods only glory.

In this then the godly man muſt delight, and can never want matter for it, all things giving him occaſion to praiſe God either for his mercy to his children, or his juſtice to his enemies, or his power and wiſdom eminently ſhining in all his works, or the infinite perfection that abideth in himſelf. God hath made all creatures for his praiſe; and none of his material creatures can praiſe him but man only; And of all men none but the godly praiſe him: Or if others do it for company, it becomes them not, neither are their praiſes accepted. Then upon the godly lieth the whole task to praiſe God for other creatures that cannot or will not praiſe him. But that task is all pleaſure; as nothing is more juſt, ſo nothing is more delightful then that duty.

Look about upon the fields richly clad with the plenty and variety of Nature: Look up to heaven and admire that great light of the world, the Sun

ſo

ſo wonderful in his ſplendour, vertue and ſwiftneſs: When he is ſet, look upon the glories of the night, the Moon and the ſtars like ſo many bright jewels ſet off by the black ground of the skie, and ſetting forth the magnificence of their Maker. See how ſome of them keep a certain diſtance among themſelves, marching together without the leaſt breaking of their ranks, ſome follow their particular courſes, but all are true to their motions, equal and infallible in their regulated periods.

Then being amazed and dazelled with that broad light of Gods greatneſs and wiſdom, let every one make this queſtion to himſelf, Why doth God make me a beholder of his works? Why among ſo many different creatures hath he made me one of that onely kind, to whom he hath given reaſon to know and admire the workman, a will to love him, and tongue to praiſe him? Is it not that I might render him theſe duties in the name of all his other works? And to this duty I am obliged by the laws of thankfulneſs, ſince all theſe other works are for me; good reaſon then that I ſhould be for God, lending my tongue and my heart to the whole univerſe to love, praiſe and bleſs the great and good author of this rich and beautiful Nature. O the greatneſs, the goodneſs, the wiſdom of the incomprehenſible Creatour! And among all his attributes manifeſted in this admirable workmanſhip, O how his tender mer-

cies are over all his works? How every part of this great work is compleat? How all the parts are well ſorted together, helping and ſuſtaining one another with a wiſe Oeconomy? O if the work be ſo perfect, what muſt the workman be? If the ſtreams be ſo clear, what muſt the ſource be? Upon theſe if we fix our meditation with a holy attention, we ſhall hear that ſpeech which St. *John* heard being rapt up in ſpirit. *Rev.* 5. 3. *I heard* (ſaith he) *every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, ſaying, Bleſſing, honour, glory, and power, unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.*

From Nature looking to providence, let us obſerve how notwithſtanding the oppoſition of ſpiritual malices and the perverſneſs and blindneſs of men, yea and by theſe very things, God advanceth his glory, maintaineth his truth, and formeth a ſecret order in confuſion. For the execution of his decrees a Million of engines are ſet on work, ſubordinate or co-ordinate among themſelves, whereby things moſt remote yet meet in the order of cauſes to produce the effects appointed in Gods counſel. Where the chief matter of wonder is, that many of theſe cauſes are free agents, which doing what they will, bring forth moſt part of the time that which they will not, and by the uncertainty of their giddy agitations arrive to the certain End determined by God. Who can

can comprehend the innumerable multitude of the accidents of the world, all written in Gods Book, and diſpenſed by his providence, that infinitely capacious and ever watchful wiſdom, ever in action, though ever at reſt; which by the order he gives to the greateſt things is not diſtracted from the care of the leaſt? He makes the heavens to move, and the earth to bear, and diſpoſeth of peace and war in the world, and of the ſubſiſtence and revolution of Empires. Who would believe, that at the ſame time he tells the number of our hairs, and that not ſo much as one ſparrow falls to the ground without his ſpecial appointment, but that we are told it by his own mouth, and that our experience aſſureth us of his care of the leaſt of our actions and accidents of our life? Here we muſt reſt amazed, but not ſilent; for our very ignorance muſt help us to admire, and extol that depth of the riches both of the wiſdom and knowledge of God, whoſe eye and hand is in all places, whoſe ſtrength ſuſtaineth, whoſe providence guideth all things, and taketh as much care of each of his creatures, as if he had none but that to look to.

If our minds be ſwallowed up in the depths of Gods wiſdom, this one depth calls in another deep, which brings no leſs amazement, but gives more comfort, and that is the fatherly love of God to us his children. *Eph.* 3. 18. *O the bredth, the length,*

length, the depth, the height, of the love of Christ which passeth knowledge! The bredth, that embraceth Jews and Gentiles, having broken the partition wall, to make a large room to his wide love, that *his way might be known upon earth, his saving health among all nations. Psalm 67. 2.* The length, which hath elected us before the foundation of the world, and will make us live and reign with himself for ever. The depth, which hath drawn us out of the lowest pit of sorrow and death; and to effect that, hath drawn him down to that low condition. The height, which hath raised us up to heaven with him, and makes us sit together with him in heavenly places.

With what miracles of mercy hath he preserved his Church from the beginning of the world? How many graces doth he pour upon the several members thereof, nourishing our bodies, comforting our souls, reclaiming us from iniquity by the gift of repentance and faith, keeping off the malice of men and evil Angels from us by the assistance of his good Angels, delivering our life from death, our eyes from tears, and our feet from falling.

But before and after all other benefits, we must remember that principal benefit never sufficiently remembred. *Col. 1. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light; who hath delivered us from the power of darkness, and hath*

hath tranſlated us into the Kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveneſs of ſins. This is the higheſt top of our felicity, the main ground of the peace of the ſoul, and the incomparable ſubject of the contentment of our minds; Yea, if we have ſuch a deep ſence of that heavenly grace as to praiſe God continually for it with heart and mouth. For as we praiſe God, becauſe he bleſſeth us, he bleſſeth us becauſe we praiſe him; and by his praiſe, which is the eternal exerciſe of his bleſſed Saints, we become already partners of their imployment, their peace, and their joy.

CHAP. IX.

Of good Conſcience.

ALL that we have ſaid hitherto regardeth the Principal cauſes (both the efficient and the inſtrumental) of the peace with God. There are other cauſes which of themſelves have not that vertue to produce that great peace, yet without which, it cannot be preſerved nor produced neither: theſe are, a good Conſcience, and the exerciſe of good works. Not that the reconciliation made for us with God by the merit of his Son needs the help of our works, but becauſe the principal point of our reconciliation and redemption is, that we are redeemed from iniquity, which is done by the ſame vertue that redeems us from Hell, and by the ſame operation:

For

For it is a damnable ſelf-flattery and ſelf-deceit for one to believe that he is reconciled with God, if he feel in himſelf no converſion from that natural enmity of the fleſh againſt God, neither can he enjoy a true peace in his ſoul.

In that reconciliation God makes uſe of our will; for in all agreements both parties muſt concur and act freely. And to make us capable of that freedom, God by his ſpirit looſeth the bonds of our unregenerate will, naturally enthralled to evil. But it will be better to meddle but little with the work of God within us, and look to our own; learning the duties which we are called unto as neceſſary, if we will enjoy that great reconciliation.

The firſt duty is to walk before God with a good conſcience, for in vain ſhould one hope to keep it calm and not good: Conſcience is the natural ſenſe of the duties of piety and righteouſneſs, warning every man (unleſs he be degenerated into a beaſt) to depart from evil and do good; And a good Conſcience is that which obeyeth that ſenſe and warning. But the ordinary uſe, which I will follow, by a good Conſcience underſtands only the firſt part, which is to beware of evil.

This good Conſcience is ſo neceſſary for the enjoying of that peace of God applyed to us by faith, that the Apoſtle to the Hebrews requires it that we may ſtand before God with a full aſſurance

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of faith. *Heb.* 10. 22. *Let us draw neer* (ſaith he) *with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil Conſcience, and our bodies waſht with pure water.* And St. *Paul* chargeth *Timothy*, 1. Tim. 1. 19. *to hold faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwrack,* ſhewing that Faith and a good Conſcience muſt go hand in hand, and that the loſs of a good Conſcience uſhereth the loſs of faith, which is conſequently followed with the loſs of inward peace: Whereas a good Conſcience brings forth confidence, as St. *John* teacheth us, 1. Joh. 3. 21. *Beloved if our heart condemn us not, then have we confidence before God.*

By a Conſcience that condemns us not, we muſt not underſtand a Conſcience without ſin, for there is none ſuch to be found; Much leſs a Conſcience that condemneth not the ſinner after he hath ſinned, for the beſt Conſciences are thoſe that forgive nothing to themſelves, and paſs a voluntary condemnation upon themſelves before God, by a free and penitent confeſſion: But the good Conſcience that condemns us not, according to St. *Johns* ſenſe, is, that which bears witneſs to a man to have walked in ſincerity, and cannot accuſe him to have ſhut up his eyes (ſince his converſion) againſt the evident lights of truth and righteouſneſs, or to have hardned his heart againſt repentance after he hath offended God.

The

The godly man will remember that the peace between God and us was made by way of contract, whereby God gives himself to us in his Son, and we give our selves to him. If then any refuse to give himself to God, there is no contract, God will not give himself to him, and so no peace; for every contract must be mutual. When the one party offereth to sign and seal, and the other refuseth it, there is no agreement. Whosoever then will covenant with God and enjoy his peace, must to his power keep his Conscience clear from all wilful violations of the conditions of the agreement; For, since this covenant is often termed in Scripture a marriage, our soul which is the spouse of Christ, must give herself to him, as Christ gives himself to her, else the marriage is void, for it is the mutual consent that makes the marriage.

Whereupon one may say that God is more good then we are wicked, and that while we break the contract, God remaineth faithful, and leaves us not every time that we leave him. Truly, there is great need of that, otherwise this spiritual marriage would soon end in divorce: But you know that when the faith of matrimony is violated between husband and wife, although they be not divorced, love decreaseth on both sides; what remains of it, is sowred with jealous grudges, and peace dwells no more in that house.

It fareth so with us when we violate the faith and

and love which we owe unto God, by doing that which is diſpleaſing unto him; God doth not preſently give us the bill of divorce, and his conſtancy ſtands firm againſt our fickleneſs; but he diſcontinueth the inward teſtimonies of his love, and his peace recedeth from us; then we dare no more ſeek our delight in him, and cannot find it any where elſe; paſtimes make us ſad, and when we take the air, and ſhift place to find eaſe, we are not eaſed, becauſe we carry our burden along with us, a ſad weight upon our heart, a boſom-accuſer within; we come to the duty of prayer againſt ſtomach, and return from it without comfort.

It is certain, that the eternal covenant of God cannot be diſannulled by the ſins of men, as St. *Paul* ſaith, that the *unbelief of the Jews could not make the faith of God without effect*. *Rom.* 3. 3. But I ſpeak not here of the eternal decree of God, but of the offer made of his Covenant unto the Conſcience, by the word of God, and his ſpirit, which covenant many lightly embrace and then break it, having not maturely conſidered before, upon what conditions it was offered.

Whoſo then will keep the peace of his Conſcience and his confidence with God, muſt careſully keep himſelf from all things that diſpleaſe his holy eyes, and turn away his gracious countenance; leſt that when our need or our duty calls us to draw neer him by prayer, we feel

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our ſelves pulled back by a guilty fear. Let us walk in his preſence with ſuch ſimplicity and integrity, that at all times we may ſay with *David*, Pſalm 26.5. *I will waſh my hands in innocency, and compaſs thine altar, O Lord; That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works: O Lord, I have loved the habitation of thy houſe.* See what ſerenity, what liberty of Spirit he had got by his innocency: He goeth ſtreight to the Altar of God, he rejoyceth in his praiſe, he delighteth in his houſe, he will chooſe it for his habitation. Evil Conſciences are not capable of ſuch a freedom with God.

David in this Text alluded to the form of the Sanctuary, which had a Laver in the entry, where the Prieſts before they came neer the Altar were to waſh themſelves: We alſo, that we may keep our free acceſs unto Chriſt our Altar, muſt waſh our hearts in innocency; If we go not through the Laver, we miſs our way to the Altar, St. *Paul* regarded this Figure when he ſaid, 1 *Tim.* 2.8. *I will, that men pray every where, lifting up pure hands.*

It is true, that to lift up our hands pure unto God, we have need to waſh them in better innocency then our own, and the pureſt have need to be waſht in the blood of Jeſus Chriſt. *David* himſelf having ſaid that he would *waſh his hands in innocency*, Pſalm 26. and ſoon after, *but as for me I will walk in mine integrity*; immediately upon that

that prayeth to God *to redeem, and have mercy upon him.* Yet God requires our innocency, which he examines as a gracious Father, not as a ſevere Judge; he looks more to the ſincerity of our hearts then the perfection of our actions, giving his peace to the penitent ſoul void of hypocriſie. *Pſalm* 32.2. *Bleſſed is the man to whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile*; That walketh before God with fear, knowing his infirmities, and together in confidence knowing Gods mercy and the certainty of his promiſes; That hath no evil end, and corrupteth not his good ends by evil ways; That chooſeth rather to miſs the advancements of the world then to ſhrink back from his duty to God, ready to ſuffer the loſs of all things that he may keep him. That looks upon his temporal goods without remorſe, becauſe among them he ſeeth nothing ill-gotten; and upon his neighbours goods without envy, becauſe he hath taken the Lord for his portion, *who is rich to all that call upon him. Rom.* 10. 12. His words agree with his heart, and his actions with his duty. He brings his affections captive under the fear of God, boweth his will under Gods will, and makes all his ends to ſtoop under the intereſt of Gods glory. He that doth theſe things ſhall never be moved: Whatſoever becomes of his temporal condition (which is better ſettled by integrity then by all the tricks of

the craftieſt pates) he ſhall poſſeſs a firm, ſerene, equal and quiet ſpirit; He ſhall have peace in war, and calm in the ſtorm, knowing that no evil can befal him ſo long as he is well with God.

CHAP. X.

Of the exerciſe of Good works.

TO have a holy and calm Conſcience, it is not enough for us not to do evil; we muſt do good. Theſe two duties may be diſtinguiſhed, but not ſevered. He that doth no good, of neceſſity doth evil; for it is ill done, to do no good. God made us not only that we ſhould not ſin (For that, it would have bin ſufficient to have given us the nature of plants or ſtones) but he hath given us an intelligent active nature, that we might uſe it to know, and love, and ſerve our Maker. And ſince he made us after his image (for which reaſon *Adam* is called the Son of God, *Luk.* 3.) if we will be like our Father which is in heaven, we muſt ſtudy to do good, for he doth good continually, even when he ſends evil, which he makes an inſtrument of good, whether it be for juſtice or mercy. *Pſ.* 26. 10. *All the paths of the Lord are mercy and truth*; and ſuch all our paths ſhould be.

To this we are more eſpecially called by our redemption, whereby we are reſtored into the right of Gods children which we had loſt, and are pur-

purchaſed to be his ſervants. God did not adopt us that we ſhould be idle children: Chriſt did not purchaſe us that we ſhould be unprofitable ſervants.

Now becauſe the life of man is laborious and always in action, we learn out of Gods example to examine all our works ſeverally and joyntly, to ſee whether they be good, and rejoyce when we find them ſo. Thus God ſaid, *Let the light be, and the light was, And God ſaw that the light was good.* The like after the works of every day of the firſt week. And in the end of the creation God made a review of all that he had done; *And behold all was very good;* to ſignifie, that God ſeeing all his works good and compleat, took great delight in them, and did remunerate his own actions with the ſatisfaction which he took in his own wiſdom and goodneſs. That we may then imitate God, let us do nothing but good; and again when we have done it, let us ſee how good it is: Though it cannot be but very defective, yet if we find in it ſincerity and an ingenuous deſire to do good, we may in our meaſure rejoyce as God did for doing good, and ſhall enjoy a ſweet peace within, repreſenting both in the good that we do, and in the delight that we take in well doing, the image of him that hath created and adopted us to expreſs his likeneſs.

Our confidence in God by the merit of his beloved Son is the ground of true peace and content. But that confidence is fed by works. By faith we

bear testimony to our hearts that we are reconciled with God, and by works we bear testimony to our faith. As, by the respiration we know that a man is alive, and by the same respiration the man is kept alive: So, the exercise of good works is together the mark of faith, and the way to maintain that spiritual life.

As God hath wisely ordered that the actions necessary for the preservation of natural life should be done with delight; likewise, the exercise of good works whereby the life of faith is maintained, gives a singular pleasure unto the faithful soul. *Ps.*40.8. *I delight to do thy will, O my God,* said *David.* And the Lord Jesus could say that *his meat was to do the will of him that sent him: John* 4.32. Wherefore as healthful bodies eat their meat with appetite, so godly souls apply themselves with a holy appetite to good works. In both, it is an inward sense of necessity that provokes the appetite, it being as impossible to live with the life of faith without good works, as to keep the body alive without meat or drink. And, as these satisfie the stomach, good actions give a sweet satisfaction to the soul. But as one cannot live always in the strength of one meal, but must take new food every day, else the body will pine away, and die in a short time; likewise, the use of good works must be daily: too much intermission will abate the pulse of faith; trouble will get into the Conscience, or a heavy numness, which will

will end in the extinction of ſpiritual life, unleſs the appetite of doing good works be awakned by repentance, and faith get new ſtrength by good exerciſes.

For this exerciſe, the Lord Jeſus gave us an example that we ſhould follow his ſteps; Who did good in the whole courſe of his life, and more in his death; Who ſpent the night in prayer, and the day in healing the ſick, and converting ſinners: Who for ill words returned ſaving inſtructions; Who overcame contempt with humility, and adverſities with patience: Who did good to them that perſecuted him to death, healing the ear of *Malchus* that was come to take him, and praying for them that crucified him. Who to obey God his father, deſpiſed his own life, denyed the love of himſelf, and made this free and miraculous ſubmiſſion to God in the terrours of death, *Father, not my will, but thy will be done.*

The joy and glory which he got by that ſubmiſſion, muſt encourage his Diſciples to prefer the obedience to God and the duty of a good Conſcience before all intereſſes; being ſure that to forſake them for God, is the way to preſerve them, and that by ſuffering for his glory, we get glory.

The content that accrueth to the ſoul by tending carefully Gods ſervice, and loving nothing like it, cannot be expreſt but by thoſe that feel it. How great was St. *Pauls* ſatisfaction when he ſaid 2*Cor.* 1.12. *Our rejoycing is this, the teſtimony of our*

conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdom, but by the grace of God, we have had our converſation in the world. And how ſweet was his rapture of joy, when he ſaid being neer the end of his race, 2*Tim.*4.7. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, Henceforth there is laid up for me a crown of righteouſneſs which the Lord the righteous judge ſhall give me.* O what pleaſure is comparable to the teſtimony of a good Conſcience! The joy of a great conquerour who hath newly got an imperial crown, is not comparable to St. *Pauls* happineſs when he rejoyced to have fought the good fight of faith, and ſtretched himſelf towards the crown of righteouſneſs laid up for him. Increaſe of worldly goods increaſeth ſorrow. When they are above ſufficiency, inſtead of eaſing the mind they oppreſs it. Worldly pleaſures are ſhort-lived, leaving behind them an unpleaſant *fare-well*, and often a ſting of crime. Worldly honour is wind, which either will blow a man down, or puff him up with an unſound tumour. But godlineſs and good actions give a ſincere joy, a ſolid content, a laſting peace, a ſatisfaction penetrating to the inmoſt of the ſoul. This is richly expreſt by *Iſaiah* in prophetical terms, *Iſa.* 58.10. *If thou draw out thy ſoul to the hungry, and ſatisfie the afflicted ſoul, then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day. And the Lord ſhall guide thee continually, and ſatisfie thy ſoul in drought, and make fat thy bones;*

bones; and thou ſhalt be like a watred garden, and like a ſpring of water, whoſe waters fail not.

Although Devotion, and good Conſcience, and the practice of good works, were ſad things, as the world imagineth them; yet ought we to undergo that ſadneſs in this life of few days, to make proviſion for the other life which is eternal, ſince this life is a moment on which eternity depends; And we ſhould *ſow in tears, to reap in joy*: But ſeeing that a good Conſcience active in piety and good works gets thereby, even in the preſent a ſerene peace and a heavenly comfort not credible to any but thoſe that feel it; is it not a great incouragement to do well, That the way to make us happy, is to make us Saints?

It is none of the leaſt arts of *Satan* for turning men away from the practice of godlineſs and vertuous actions, to repreſent Devotion and vertue with an auſtere habit and a ſowre face, enough to make children afraid, and grown men alſo, many of them having with a gray beard a childiſh underſtanding, *authoritatem ſenum, vitia puerorum*. But certainly this is a falſe ugly vizor ſet upon a handſome and gracious face; there being nothing more ſerene and pleaſant then godlineſs and a good Conſcience. A good Conſcience is that merry heart which is a continual feaſt. To do Gods will with a good will, keeps a mans heart cheerful to God, and pleaſant to himſelf. Will you then make your hope ſure of an eternal reſt, and of thoſe

pleaſures for evermore at the right hand of God? Do but take the firſt courſe to make your ſelves content and joyful in this life, which is to walk before God unto all pleaſing to your power, and to be rich in good works. Was there ever a more winning invitation then this? Make your ſelf joyful and contented in this life, that you may be eternally joyful and contented in the next.

CHAP. XI.

To redreſs our ſelves often, by Repentance.

WE have meditated upon the peace of God and the way how to get it in our ſouls, and keep it. That peace brings a golden ſerenity and a ſolid content to our hearts. But becauſe the godlieſt perſons in this world are ſubject to ſin, and by ſinning to trouble that peace and ſerenity, it is neceſſary to redreſs our ſelves often by repentance. Of that duty I have ſpoken in the third chapter of this firſt book, as the neceſſary way to embrace by faith our reconciliation with God, and a main part of the great work of our converſion. But after we are reconciled and converted, we are men ſtill. Neither is any converſion ſo great in this life as to root out ſin altogether out of mans nature. Whoſoever then will preſerve his integrity and peace (for theſe two commonly go together) muſt have this warning continually in his mind, Let him that thinks

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he ſtandeth, take heed leſt he fall. 1 *Cor.* 10. 12. And if he fall, let him take up himſelf preſently by a godly repentance. The more he eſteemeth himſelf advanced and confirmed in piety, the more let him miſtruſt himſelf, and beware of the temptations of Satan. For after holy reſolutions and elevations of zeal and devotion, great ſins very often are committed; becauſe then the Conſcience is moſt ſubject to relent, as over-confident of her good eſtate; Much like beſieged ſouldiers, who after a brave ſally will remit of their watchfulneſs, deſpiſing the enemy whom they have beaten, and in their ſecurity are taken by ſurpriſe. Conſcience will fall aſleep, but Satan never ſleepeth, and never miſſeth to take advantage of our negligence. *Heb.* 12. 1. *Sin doth ſo eaſily beſet us*, ſaith the Apoſtle to the *Hebrews*. By ſaying *us*, he comprehends himſelf, acknowledging that the moſt perfect are eaſily beſet by ſin.

Some ſins are preſently felt, and leave a ſting as the Scorpion doth; To that ſting the remedy muſt preſently be applyed by repentance, and a faithful recourſe to Gods mercy through Chriſt; alſo the aſſiſtance of his Spirit muſt be implored, elſe the venome will ſpread, and the wound become mortal. Other ſins are leſs felt, or creep in undiſcerned, yet leave a heavineſs upon the heart, and make it ſlower to godlineſs and good works. Then the buſineſſes of the life intervening, the remembrance of many ſins will ſlip out of our memory,

memory, which nevertheleſs work their effect upon the Conſcience, blunting the ſenſe of piety, and ſetting the ſoul further from God.

Wherefore it is the part of a wiſe Chriſtian often to reviſit the ſtate of his Conſcience, call himſelf to account, and by a pious ſolicitude of repentance pick and ſift out even the leaſt duſt that ſticks to us of the worlds uncleanneſs and our own; ſcouring out that ruſt which Conſcience, like iron, will contract, if it be not often handled.

If the unclean ſpirit will not dwell in a mans heart unleſs he *find the houſe empty, ſwept, and garniſht*, Matth. 12. that is, void of all goodneſs and furniſht for his turn; We muſt not expect that the holy Spirit will dwell in our heart, unleſs we beſtow our beſt care to ſweep it for him, to empty it of the immundities of ſin, and to garniſh it with holineſs. He will not keep houſe under the ſame roof with the unclean ſpirit. And unleſs we ſpeedily put that enemy out of doors, God may in his diſpleaſure leave him the whole houſe. Whereas if you keep it ſwept for God with daily repentance, he will make it his Temple, and ſay, *Pſal.* 132. 14. *This is my reſt for ever, here will I dwell, for I delight in it.* But that our hearts may be clean habitations for him, we have need to call for the aſſiſtance of his grace. *Pſa.* 51. *Create in us a clean heart, O Lord, and renew a right Spirit within us.*

Since the Son of God honours us ſo much as to call

call us his friends, let us religiouſly obſerve the laws of friendſhip with him. Even in humane friendſhips, if we have ſometimes the misfortune to give offence to one whom we eſpecially love and reſpect, we cannot be at reſt till we have given him ſatisfaction. And ſhould we be ſo imprudent as to neglect God our great friend, after we have offended him? Shall we let the Sun go down upon his wrath and our offence? Let us return to him without delay, and humbly ſeek his peace. The ſpeedieſt reconciliations are the beſt.

In this return to God, which muſt be every day, let us call to our remembrance all the ſins of late date, and others of elder date not ſufficiently repented of, confeſſing them to God with contrition, and craving pardon for them with humility and faith through the merit of his Son, which to all repenting ſinners is an inexhauſtible ſpring of mercy, open at all times. *Zechariah* meant this by that *Fountain opened to the houſe of David and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.* And becauſe many treſpaſſes of ours are out of remembrance, and ſome we have run into without our knowledge, we muſt beſeech God with *David* to cleanſe us from ſecret faults, *Pſal.* 19 12. and that he be pleaſed to forget thoſe ſins which we have forgotten.

To that daily return to God, ſome extraordinary returns muſt be added, where faſting and alms

alms be joyned to prayer. Thereby theſe clouds ſhall be cleared off, which trouble the ſerenity of the Conſcience, and the ſoul ſhall get a great help to rejoyce in the love of God, and glory in his bounty.

When one is come to that bleſſed ſtate of the ſoul, he muſt wipe off the tears of repentance, and drown that ſadneſs in a thankful joy. For the ſorrow of repentance is good by accident only, becauſe there is ſome evil to be healed. It is like a medicine which gives gripings, and diſquieteth Nature, therefore not to be uſed but to recover health: Although we cannot repent too much to have offended God, there may be exceſs in the ſorrow of repentance. To ſeek merit or oſtentation in penitent ſorrow, which is the face that vulgar ſouls give to devotion, is making a glory of the matter of our ſhame, as if a felon had the ambition to wear the halter about his neck with a gentile garb. The ſorrow of repentance is an ill paſſage which we muſt of neceſſity go through, if we will be ſaved; but we muſt not make that paſſage a dwelling place. After we have uſed it to make our peace with God, we muſt be comforted and rejoyce in that peace. For God hath not called us to ſorrow, but to peace and content; And the Goſpel is the Doctrine of peace and aſſurance.

OF

OF THE Peace of the Soul, AND Contentment of Mind.

BOOK. II.

Of Mans Peace with himself, by Rectifying his Opinions.

CHAP. I.

The Design of this Book and the next.

THe sense of our peace with God may be distinguished from the peace with our selves, but not separated; for the peace with God being well apprehended, setleth peace in the heart between a man and his own Conscience, which otherwise is his inseparable accuser and implacable adversary.

We have spoken in the first Book of the ground and principal cause of our inward peace, which is also the end and perfection of the same, and that is our Union with God. We have treated also of the means altogether divine and effective of that

that end, which are the love of God and our neighbour, faith, hope, and a good Conſcience active in good works. We intend now, with Gods help, to ſpeak of thoſe ſubordinate cauſes and means, where prudence is a ſervant of Piety, to keep peace and good order within. In this great work the handmaid ſhall often need her Miſtreſſes help; for reaſon not ſanctified by piety is as dangerous to uſe, as Antimony and Mercury not prepared.

The two great works of ſanctified reaſon to keep inward peace and content, are theſe; Not to be beaten down with adverſity, or corrupted with proſperity, going through both fortunes with vertuous, clear and equal temper, making profit of all things, and fetching good out of evil.

To frame that golden temper in our mind, we muſt lay down before all things for a fundamental Maxime, That all the good and evil of mans life, though it may have its occaſions without, hath truly and really its cauſes within us; excepting only ſome few caſualties where prudence hath no place; and yet there is no evil but may be either prevented or leſſened, or turned into good by a vertuous diſpoſition.

Hence it follows, that not without but within us our principal labour muſt be beſtowed, to take an order for our peace and content. To keep us from falls in a long journey, if we would ſend before to remove all the ſtones out

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of the way, we ſhould have never done; but the right courſe is to get an able and ſure-footed horſe, and to ſit faſt on him. It would be a more impoſſible undertaking in the wayfaring condition of this life, to remove all temptations and oppoſitions out of our way; but againſt theſe two ſorts of obſtacles, we muſt provide a firm ſpirit, able to go through all, and ſtumbling at nothing; but keeping every where a ſure and even pace.

To that end let us acknowledge within us two general cauſes of all our content and diſcontent, and all our order and diſorder: The firſt cauſe is the Opinion that we conceive of things; The ſecond is, the Paſſion moved or occaſioned by that opinion. Take a good order with theſe two cauſes, you ſhall be every where content, calm, wiſe, and moderate. Or from the diſorder of theſe two cauſes, proceeds all the trouble of the inward polity of our minds, and all the miſrule and miſery that is in the world.

It muſt be then our labour to order aright theſe two Principles of our good and evil within us, and in the order here ſet down, which is eſſential to the matter; employing this ſecond Book to get right Opinions of the things of this world, from which men uſually expect good or evil. And this will prepare us matter for the third Book, whoſe task will be to ſet a rule to paſſions. For that which ſets them upon diſorderly motions, is the wrong opinion wherewith the

the mind is poſſeſt about the objects. And whoſoever can inſtruct his mind with right opinions, may after that, rule his paſſion with little labour.

CHAP. II.

of the right Opinion.

I Said that things exteriour are the occaſions of the good and evil of man, but the cauſes of the ſame are the interiour, Opinion and Paſſion. Now to treat of the cauſes, we muſt alſo treat of the occaſions, as ſubjects of the opinion, and objects of the paſſion; Not to examine them all, for they are as many as things in the world and accidents in mans life; there is none of them altogether indifferent to us, but are conſidered either as good or evil. We will ſtay only upon the chief heads, and endeavour to find the true price of things that men commonly deſire, and the true harm of thoſe things which they fear.

In this ſearch, I deſire not to be accounted partial, if I labour to give a pleaſant face to the ſaddeſt things. It is my profeſt intention. For my work being to ſeek in all things occaſion of peace and content, why ſhall I not, if I can, borrow it even from adverſity? And is it any whit material whether I find it indeed, or deviſe it, ſo I can make it ſerve my turn? Is it not prudence for one to be ingenious to content himſelf, yea though he couzen himſelf to his own content?

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My readers may bear with me if I uſe them as I uſe my ſelf, who, next to the care of pleaſing God, make it my chief ſtudy to content my mind, and in all the ſeveral biaſſes that God puts upon the rouling courſe of my life, ſtrive to behold all accidents by the fair ſide; or to give them one in my mind, if they have none. Wherein I hope to juſtifie the ingenuity of my dealing, to ingenuous minds, and ſhew that I give no falſe colours to evil things to make them look good. For ſince the good and evil of moſt things conſiſteth in opinion, and that things prove good or evil as they are taken and uſed, if I find good in thoſe things which others call evil, they become good in my reſpect.† It is the great work of wiſe men to turn all things to their advantage, ſubjecting exteriour things to their mind, not their mind to them, *& ſibi res, non ſe rebus ſubmittere.*

This truth then ought to be deeply printed in minds ſtudious of wiſdom and their own content, That they bear their happineſs or unhappineſs within their breaſt; and, That all outward things have a right and a wrong handle; He that takes them by the the right handle, finds them good; He that takes them by the wrong indiſcreetly, finds them evil. Take a knife by the haft it will ſerve you, take it by the edge it will cut you.

Obſerve that all ſublunary things are of a compounded nature; Nothing is ſimple, nothing but may do good, nothing but may do harm. And

ſo in moral goodneſs or badneſs. There is no good thing but is mingled with evil: There is no evil, but ſome good enters into the compoſition. The ſame truth holds in all perſons, actions, and events. Out of the worſt, a well compoſed mind endowed with the grace of God, may extract good, with no other chymiſtry then piety, wiſdom and ſerenity.

It lyeth in us, as we incline our minds, to be pleaſed or diſpleaſed with moſt things of the world. This may be exemplified in things material and of leſs importance, which may be preſidents for things ſpiritual and of greater moment. One that hath fed his eyes with the rich proſpect of delicate Countries, as *Lombardy* and *Anjou*, where all the beauties and dainties of Nature are aſſembled, will another time take no leſs delight in a wild and rugged proſpect of high bare mountains, and fifty ſtories of ſteep rocks, as about the *grand Chartreuſe*, and the bottom of *Ardennes*, where the very horror contributes to the delectation. If I have bin delighted to ſee the trees of my Orchard, in the ſpring bloſſomed, in ſummer ſhady, in autumn hung with fruit; I will delight again, after the fall of the leaf, to ſee through my trees new proſpects which the buſhy boughs hid before; and will be pleaſed with the ſight of the ſnow candied about the branches, as the flowers of the ſeaſon. This is better then to conſider in deſerts nothing

but their hideouſneſs and barrenneſs, and in winter nothing but the rheumatique weather.

If a facile and well compoſed mind take delight in theſe varieties of Nature, why not in the varieties of his condition? When he is rich, he will delight in the ſervice of his men; When he falls to poverty, he will delight to help himſelf, finding that he is the ſooner obeyed, and more to his mind. If he hath children, he will delight to provide for them; If God take them from him, he will rejoyce that they are provided for. If he obtain a beloved woman, he finds his content increaſed; If he miſs her, he finds his care diminiſht. If he be neer his friends, he enjoys gladly their love and preſence; If he be far from them, he ſeeth no more their diſtreſſes. One time he loves health, becauſe it makes life ſweeter; Another time he will love ſickneſs, becauſe it will bring a happy death. That mans piety was ingenuous, who having put out his eye falling upon his own ſtaff, gave God thanks that his ſtaff was not forked, for ſo he might have put out both his eyes with that fall.

There is nothing where a well inſtructed mind may not find matter of ſome content and comfort. A truth preſuppoſed by St. *Paul* when he teacheth to *rejoyce evermore*, 1 Theſſ. 5. 16. *yea and glory in tribulations*, Rom. 5. 3. For when God multiplyeth his tryals to his children, he makes his comforts to abound much more. Of

which they deprive themſelves who in their fortunes look only upon the ſad ſide, and are ingenious to vex themſelves. The occurrences of this life having many faces, a wiſe man will always entertain the beſt. And in my opinion it ſhould not be a hard matter to obtain of ourſelves, to give always ſentence in our own favour.

Yet this muſt be uſed with ſome diſtinction. For in thoſe evils which conſiſt in our own fault, we muſt always conſider the evil as great as it is, and give ſentence againſt our ſelves; for the way to be abſolved of God is, to condemn ourſelves before him. In that caſe he that is againſt himſelf doth much for himſelf. But as for the evils that come to us by accident or by the fault of another, we muſt always leſſen the evil and be partial for our ſelves through humility, meekneſs, patience, yea and forgetfulneſs; for ſo ſhall we give judgment in our favour, the mild part being that which muſt work our content. + Whereas he that aggravates evils with his imagination, and makes his ſpite, and appetite of revenge to be as hammers to knock in deeper the arrows that are ſhot againſt him, gives ſentence againſt himſelf, and takes part with his enemies to work his own diſcontent. +

Theſe conſiderations muſt be further inſiſted upon in their proper place. I uſe them here only as inſtances of the benefit of opinion when it is well

well taught, and the harm of the ſame when it follows a wrong information.

To get a right Opinion, the contemplation by which *Epictetus* begins and grounds his Book, of moſt rare excellency, muſt be maturely and diligently ſtudied. For if we beſtow but a little Chriſtian dreſs upon it, it will be a perpetual and infallible rule for the right valuing of all things, and ſo will prove a ſingular help for the clearneſs and tranquillity of mind. Here it is.

In the univerſality of things ſome are in our power, ſome are not: Such as are in our power, are opinion, appetite, deſire, averſion, and all our inward and outward actions [By our power I mean not our meer natural power, which is weak and prone to evil, but the regenerate power ſtrengthened with Gods grace, which aſſiſting our natural freedom gives it *both to will and to do according to his good pleaſure. Phil.*2.13. Wherefore the Chriſtian hath more power over his opinions, paſſions, and motions then *Epictetus*, who had but the natural power.] The things that are not in our power, are money, glory, empires, and generally all things that are none of our works.

Thoſe things that are in our power are free by their nature, and cannot be hindred by any but our ſelves, or at leaſt without our conſent: For although the world and the Devil ſeduce our opinions and tempt our affections, they cannot

get any victory over us, unleſs we lend our hand to it. But as for the things that are out of our power, they are weak, ſubject to ſervitude, expoſed to oppoſition and hindrances, and depend of the power of another.

We muſt then hold this for certain, that if we take things ſubject to ſervitude, to be free; and things that depend of another, to be ours, we cannot but meet often with oppoſitions and obſtructions in our deſigns. We ſhall lament and torment our ſelves, we ſhall accuſe men, and murmur againſt God. But if we account that only to be ours which is ours indeed as depending of us, and look upon all that depends not of us as being nothing to us, we can loſe nothing, we ſhall not afflict our ſelves for any thing in the world; the ſpoiling of worldly goods that are about us ſhall not wrong or deject us, for that cannot be taken from us which is none of ours.

That conſideration will do us great and good ſervice in this Treatiſe. And to begin, let us make uſe of *Epictetus* his diſtinction for the diſtribution of the principal things about which we have need to rectifie our opinion, that we may be wiſe and calm every where.

The things that depend not of us are either the goods of fortune (as they are called) which are riches, honour, friends, and family; Or goods of the body, as beauty, ſtrength, health, pleaſure and life it ſelf; As theſe things depend not of us,

us, no more do the contraries, poverty, dishonor, enemies, loss of friends, deformity, pain, sickness and death. When one hath those former at will, that state is called prosperity; the latter pass under the name of adversity.

The things that depend of us, or rather of the grace of God in us, which becomes the best part of our selves, are piety, honesty, wisdom, diligence; and their contraries depend of us, also, yet with some dependance from outward agents, the world and the Devil.

There be other things of a middle rank, which partly depend of us, partly not, and therefore are ours only in part, as learning and capacity, where industry and diligence may do much, but nothing against or without nature, and they are lost by age and sickness, and other outward causes.

Let us review this order with more leisure, and weigh the price and inconvenience of each thing; for without that, it is impossible to behave our selves about them with a judicious tranquillity. We begin with things belonging to prosperity.

CHAP. III.

Of Riches.

OF things that depend not of us, the most remote from us are the goods of fortune; The

goods of the body are neerer, for our body is the houſe of our mind, which is our true ſelf, and whoſe goods are properly ours. Yet ſuch is the imprudence of men, that they are moſt buſie about that which is moſt remote, and neglect that which is neereſt and moſt eſſential to them; for the goods of the body, neglecting thoſe of the mind; and for the goods of fortune, neglecting thoſe of the body; They will forfeit their conſcience to pleaſe and ſerve their body, and hazard their body to get or preſerve the goods of fortune. Whereas they ſhould follow a clean contrary order, hazarding and neglecting their body, if need be, for the good of the mind, and the goods of fortune for both. [Here I ſay once for all, that by fortune I underſtand not blind chance, ſince Gods providence rules all, but the exteriour of a mans condition, as it is diſtinct from thoſe things which properly belong to the body and the mind.]

So far I will comply with the humour of the world, as to ſpeak of riches in the firſt place, for it is that they ſeek before all things, ſhewing by their actions, which always muſt be believed rather then words, that they hold it the firſt and chief good. *Pecunia ingens generis humani bonum.* An errour, that hath provoked ſome to oppoſe it with another errour, ſaying that money is the root of all evil. *St. Paul* decides the difference, ſaying that *the love of money is the root of all evil;*

evil; 1 *Tim.* 6. the love of money, not money it ſelf. It is not wealth that doth the miſchief, but the weakneſs of men that cannot wield it, coveting it with greedineſs, purchaſing it with wicked ways, employing it in unjuſt actions, keeping it with trouble, and loſing it with deſpair.

Riches are good, but in the loweſt rank of all goods; for they have no place among laudable goods, there being no praiſe to be rich; Nor among goods deſirable for their own ſake, for they are deſired becauſe of other things. It is not nature but cuſtom and fancy that giveth price unto gold and ſilver, inſtead of which ſhells are uſed for commerce in ſome part of the *Eaſt-Indies*. But for fancy, a bar of Iron would be more precious then a wedge of Gold.

In one point, as indeed in all other reſpects, money is inferiour to other goods, as health, honour, and wiſdom; that whereas one may enjoy them by keeping, and increaſe them by uſing, one muſt loſe his money to enjoy it, and part with it to uſe it.

But in two things eſpecially the imperfection of riches is ſeen; that they ſatisfie not the deſire, and that in the greateſt need, which is the redemption of the ſoul, they are of no uſe, rather a hindrance.

True goods are thoſe that make the poſſeſſors good, which riches do not. They are indeed inſtru-

inſtruments of good, in the hands of thoſe that can uſe them well; But they are inſtruments of evil, in the hands of thoſe that know not how to uſe them. And the number of theſe laſt being the greater by far, riches do much more evil then good in the world. They ſtir up folly, luſt, and pride, and open a wide gate to wickedneſs, yet themſelves not wicked of their nature. To a well compoſed and diſpoſed mind they are excellent helps to virtue, for they afford means for good education, and matter for good actions. Wiſdom and riches together is a fair match. The rich and wiſe *Solomon* ſpeaks thus of it by his experience, *Eccl.* 7.11. *Wiſdom is good with an inheritance, and by them there is profit to them that ſee the Sun, for wiſdom is a defence, and money is a defence, but the excellency of knowledge is, that wiſdom gives life to them that have it.*

The French verſion of that Text ſaith, that *Riches cover the owners.* So they do, but it is as the ſhell covers a ſnail, for they are a heavy toilſome luggage, wherewith a man can advance but ſlowly, and without which he cannot go; And if they ſhelter him from ſome injuries, they expoſe him to other; they provoke envy, and are a fair but for fraud and inſolency: So to go one ſtep further in the compariſon; that ſhelter may be broken upon a mans back, and he cruſht under it.

To know the juſt price of riches, reckon what they

they coſt both to get and to keep, what pains there is to get them, what danger and care in the keeping, what unſatisfaction in the enjoying, what uncertainty in the poſſeſſion; *Prov.* 23. 6. for *they make themſelves wings* (ſaith *Solomon*) which no humane art can clip; A thouſand accidents, which no prudent forecaſt can prevent, make them ſuddenly flee away. The worſt is, that they diſtract the mind from the true goods; for they that have got them and poſſeſs them moſt innocently, if they will preſerve them and keep them from ſinking (which they will naturally do) muſt apply their mind to them, and much more, if they will increaſe them. Which interpoſition of the earth cannot but eclipſe the clear light of the mind, and hide heaven from the ſight of the ſoul. This made the Lord Jeſus to ſpeak this ſentence confirmed with an oath and a repetition. *Matth.* 19. 23. *Verily I ſay unto you, that a rich man ſhall hardly enter into the Kingdom of heaven. And again I ſay unto you, It is eaſier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God.* And truly although riches of themſelves be not evil, but be as the mind of him that poſſeſſeth them is, good to him that uſeth them well, evil to him that uſeth them ill; yet the Devils haunting of gold mines, and places where money and plate is hid, gives a probable ſuſpicion that the Devil ſticks by riches, and breatheth upon them

them the air of his malignancy.

Let every wiſe man conſider whether he will beſtow for them as much as they coſt, that is, whether he will weary his body, vex his mind, offer violence to his Conſcience, bring his heavenly ſoul captive under the things of the earth, and be diverted from ſeeking the goods which are only permanent and true to them that have them once, to run after deceitful goods which are none of ours even when we have them; of which the keeping is uncertain, and the loſs certain, though we might avoid the ordinary dangers, whereby fooliſh rich men deſtroy their wealth, and their wealth deſtroys them.

The juſt meaſure of riches, is, as much as one needs for his uſe, for that which is above uſe, is of no uſe. How they muſt be uſed we ſhall conſider, when we treat of Paſſions. Here we ſeek only to know their price.

CHAP. IV.

Of Honour, Nobility, Greatneſs.

THe proper rank of worldly honour is next after riches, for it is to them chiefly that honour is deferred. Without them the honour done to Vertue is but words. Indeed the honour that follows riches is but ſmoak, but yet ſmoak hath ſome ſubſtance, words have none.

Of honour gotten by vertue, and of its right worth, ſomething muſt be ſaid when we ſpeak of

of Renown. Here we have to do with that outward gariſh luſtre which dazleth the eyes of the vulgar, gets ſalutations, and opens a lane through the croud for a noble perſon. Riches are to honour that which the bones are to the body, for they keep it up: When honour loſeth riches it falls to the ground, like hops without poles. Nobility with poverty doth but aggravate it, and make it paſt remedy; A miſery deſcribed in two words by *Solomon*, Prov. 11. 9. *Honouring ones ſelf, and lacking bread.*

In time of peace it is wealth that brings nobility and greatneſs; In time of war it is violence: for by invaſions, high titles and royalties of Lordſhips had their beginning. We may then value Nobility by its cauſes, for wealth hath nothing praiſe-worthy, and it is the origine of new Nobility: Invaſion is meer Injuſtice, and it is the Origine of ancient Nobility ſo much cryed up.

There is a natural Nobility conſiſting in generoſity, and a Nobility by grace, which is our adoption to the right of Gods children; Theſe two together make a man truly noble. Civil nobility is nothing in nature, and conſiſteth meerly in the opinion of men and cuſtom of nations. We deduce it from maſculine ſucceſſion, but in ſome Kingdoms of the Eaſt they derive it from the feminine, becauſe every one is more certain of his Mother then his Father. In *China*, learning, not extraction, gives nobility. In ſome places

nobility

nobility consisteth in merchandize. In some the military profession, in some in leading an idle life. + Which different customs shew that worldly nobility lyeth altogether in fancy, and in effect is nothing.

+ Yet such as it is, it proveth a goodly ornament to Vertue; it is like enamel, which being of small value sets off the lustre of Gold. It addeth grace, facility and power to vertuous actions. Many vertues are obscured or altogether hid by poverty and mean condition. Sobriety in a poor man is imputed to indigence, continence to want of power, patience to baseness. But these vertues become illustrious and exemplary, when humility meets with greatness, and temperance with power; Vertue then shines when it is set in a high Orbe, where a man takes for the measure of his desires, not what he can, but what he ought to do. A right good man, being high and rich, hath great helps to do good, and power prompts him both with the occasion and the desire.

+ On the other side, when greatness and means meet with a weak and perverse spirit, it doth harm in the world. + And such are most men, whose vitious affections appear not when they are kept under by poverty & obscurity, but when they rise, their vices will rise with them. As Organs ill set, and ill tuned, shew not their defect while the bellows lie down unstirred; but when the

the wind is blown into the pipes, they gall the ears of the hearers by their discord and harshness. Likewise many vices lie mute and quiet, till the wind of honour and plenty get into them, and blow up an ill composed mind with audaciousness, rashness, and discordance with himself, which riseth too high with pride, and together falls too low by miserableness, and where all is out of tune by lust, insolence, and intemperance.

But even those that were not evil before, unless they have constant minds, and throughly dyed with piety, will be corrupted by honour and plenty. For all men whom we call good are prone to evil, and no greater invitation to evil then facility.

And if great honour (which is never without great business) doth not corrupt a man, it doth interrupt him; and as it gives him means to do good, it takes off his mind from thinking of it, and many times binds his hands from doing that good which he intends, by reason of the diversity of businesses and several inclinations of men, which he must accommodate himself unto; it being certain that the greater a man is, the more he is a slave. And it is in the highest condition that a man hath most reason to say after St. *Paul*, Rom. 7.19. *The good that I would I do not, but the evil which I would not that I do.* One is constrained to court those whom he despiseth, favour those whom

whom he feareth, ſhut his eyes many times to ſee neither vice nor vertue, till one uſe himſelf in good earneſt to prefer convenience before righteouſneſs; There a mans life is a continual Pageant of diſſimulation, which he knows in others, and returns it to them, who alſo know it in him, yet both parties put on the face of reſpect and kindneſs over an arrogant and miſchievous mind, and embrace thoſe whom they would have choaked.

There alſo when a man would do good to others, very often he doth harm to himſelf. To advance one mans ſuit he muſt put back and diſcontent many, and get ten enemies for one friend, who will leſs remember the good office, then the others the injury which they think to have received by the repulſe. Truly high places are not fit for true friendſhip, for they take away the freedom from it, and by conſequent the ſweetneſs and the right uſe. In the throng of buſineſs and company, the mind loſeth its tranquillity; And many times after one hath loſt his reſt, he loſeth his labour alſo. It is a great miſery for a man to be never his own, and to have no time to think of God, of which when one diſcontinueth the uſe, he loſeth in time the deſire of it, and too many acquaintances make one a ſtranger with God: *Paucos beavit aula, plures perdidit; Sed & hos quoque ipſos quos beavit perdidit.* The Court advanceth but few perſons, and deſtroyeth many

many, but even those which it advanceth it destroyeth and spoileth; for most men as they grow in height decrease in goodness, and many times in estate; like rockets which consume themselves as they ascend.

It is in few mens choice, whether they may be great or no, some being born to it and obliged by their birth to maintain their condition. Others being born far under it, and there kept by invincible necessity. Yet among great and small, some still are in possibility to raise their degree and come to greater place. And whereas it is in the choice of few persons whether they shall be great, it is in the choice of all, whether they will be ambitious, and aspire to high and negotious places. Let a wise man consider whether honour be worth as much as it costs to get and to keep; whether he would lose his rest for it, leave conversing with God to converse with men, run the danger to become wicked, to become great, and among the justlings of envy be always ready to fall and break his neck. Let him weigh in the scales of a right judgment respect and Opinion of others, against so much personal care, peril, and loss.

A middle degree of quality, enough to stand a little out of the dirt, is commodious and desirable. The degrees above and beneath are slavery. But a wise and pious man finds liberty and nobility in any degree.

CHAP. V.

Of Glory, Renown, Praiſe.

FRom the honour that attends greatneſs and riches, we paſs to that which is deferred to Vertue, or that which bears the name of it. For this ſecond ſort of honour many generous ſpirits have contemned the firſt, and greatneſs, and riches, and life too; dying willingly that they might have glory, when they ſhall be paſt having any thing in this world.

Wiſe *Solomon* ſaith, that *a good name is rather to be choſen then great riches*, Prov. 22.1. *And better then precious ointment, Eccl.* 7.1. The goodneſs of it lieth in ſome facility that it gives to do good, for when mens minds are poſſeſt with a good opinion of a perſon, they are ſuſceptible of his counſels. Thereby alſo a man may better his condition.

The content that a good action gives to the doer, is a real and ſolid good; but the content that the reputation of it giveth, is vain and deceitful: If the Renown be for vain things, ſuch as moſt things are in the world, it can yield but a contentment like it ſelf, and though it be raiſed by real vertue, yet reputation is but diſcourſe and the opinion of others; It is hollow meat, and whoſo will feed upon it, will ſoon be like that hungry dreamer of whom *Iſaiah* ſpeaketh, *who dreams that he is eating, but he awakes*

and

and his ſoul is empty. Iſa. 29. 8. A wiſe and good man looks for a better reward of his vertue then the talk of the world. No action is good if it be done for praiſe, or if approbation be ſought of any but God and our ſelves. *John* 5. 44. *How can ye believe* (ſaith Chriſt) *which receive honour one of another; and ſeek not the honour that cometh from God only?* Our actions ought to be ſuch as to be of good ſavour, before the world, elſe they can do no good in the world: But that good ſavour muſt be ſought as an acceſſory, not a principal, and muſt be rejected, when inſtead of an acceſſory it becomes a hindrance and a bar from the principal, which is the glory of God, and a good Conſcience: Let that witneſs bear teſtimony to our ſelves, and let men ſay of us what they will. My Opinions and Affections if they be good, make me good and happy, not the Opinion of my neighbours.

A wiſe man muſt ſubject reputation to himſelf, not himſelf to her. If he can make her run before him as his Harbinger, to prepare for him an accommodation whereſoever he goeth, and get him a room in the judgments and affections of men, it will be a prudent courſe; And it will be a point of prudence, not to hunt reputation too eagerly: for Reputation is well compared to our ſhadow, ſhe fleeth from us when we run after her, and runs after us when we run from her. She will go more willingly

where you would have her, if she go not of your errand but of her self, and doth better service when one thinks not of her. If she be desirable, it is for something else; but to court her for her own sake, it is more then she deserveth. A vertuous man will disdain to do so much, when he observeth that she is more apt to speak of frivolous then serious matters, and will many times put a gloss of praises upon evil things. What a coil doth *Roman* antiquity keep, about that hare-brain'd girl *Clelia* for stealing a horse out of *Porsenna*'s Camp, where she was an hostage, and foording a River none of the greatest to return to her Mothers chimney-corner? For that action against the publique faith, rash, ungenerous, injust, and especially immodest in a maid, her statue on horse-back was publickly set in the Market-place, and fame is trumpeting her praise to the worlds end. It were easie to name many both of old and late date, that have got reputation at a very easie rate. How many famous men are like boys crackers, that give a great report without effect? How many toys are talked of and extolled, while grave works are buried in silence? Since Fame hath trumpets, it is no wonder that she fills them with wind; that goeth far and fast by its lightness, and is fit to make a noise. But a solid vertue makes little noise, and the tongues of the vulgar do so much for her, as to let her alone.

The

The Renown of great and good things advanceth but ſlowly, but recompenceth her ſlowneſs by her long laſting. But even in that long laſting there is vanity, for what benefit is it for vertuous men deceaſed, that the world ſpeaks of them two thouſand years after their death? Are their ſouls more glorious for it in heaven? Are their bodies the leſs cold in the grave? Yet for that hope of an outliving uſeleſs renown, gallant men will climb up a breach through a thick hail of musket-ſhot and granadoes, that the world may ſay of them, Theſe Gentlemen are dead in the bed of honour: O brave men! It is pity that theſe praiſes make not theſe brave men to riſe from the dead for joy, preſerve not their fleſh from worms and putrefaction, and make neither roſes nor violets grow upon their graves. Well, let us pay them that praiſe which they have ſo dear bought. O brave men! But let us ſay alſo, O the folly of men, who having fed themſelves with vanity in their life time, will not end their vanity with their lives, but ſeek to perpetuate it by their death.

It were ſtrange that praiſe ſhould do good to the dead, ſince it doth more harm then good to the living. For one that is encouraged with praiſe to do well, a thouſand are thereby puft up with pride. It is hurtful to weak ſpirits, and troubleſome to the ſtrong. If praiſe were a real good, every one ought to praiſe himſelf, as

every one feeds himself. And none ought to be ashamed to hear or speak his own praise, for none ought to be ashamed of good things. That shame, is a proof either that praise is not good, or that it belongs not to us.

This deserveth a deeper consideration. Glory and praise among men are of those shades and images of divine attributes scattered in this inferiour world; of which shades the substance and reality is in God. Glory in him is a substance, yea his own essence, and to him alone all Glory belongeth. The sparks of glory that are in creatures, are rays of that sovereign splendour. Now these rays go not strait like those of the Sun, they go round and fetch a compass to return to the principle of their being. *Ps.* 145. 10. *All thy works shall praise thee, O Lord, and thy Saints shall bless thee.* Since his works praise him by nature, his Saints must praise him by will. Those streaks of glory that are in his creatures, as coming from him, must return to him by nature or by will. For although man be not able to give any glory to God by praising God, yet God knoweth how to receive from us that glory which we cannot give him, and to make himself glorious in his own works.

Here is then the reason why men are desirous of praise and glory, and yet are ashamed of it: Their desire of it is a natural sense that it is good; And that they are ashamed of it, is another natural

natural ſenſe that it was not made for them. Wherefore a wiſe Chriſtian will deſire and ſeek the glory of God: And when ſome image of that glory is given him by the praiſes of men, he will preſently bring that praiſe and glory to God as Gods proper goods, ſaying, Glory is a Crown that was not made for my head, and on my knees I put it on the head of him to whom it properly belongs.

Such is praiſe in its Original and End, both which do meet; but being conſidered in its inferiour cauſes and conveyances, as it comes from and through men, it is a tide of popular applauſe, as ſubject to go down as to come up, conſiſting in fancy, expreſt in talk, riſing upon ſmall cauſes, and upon ſmall cauſes falling again. We muſt make more of our content then to pin it upon ſuch an uncertain poſſeſſion; never reckoning among our goods a thing lying in the Opinion of another, and remaining in the poſſeſſion of the perſon that gives it; for humane praiſe belongs not to him that is praiſed, but to him that praiſeth, ſince every one is or ought to be maſter of his Opinions and words. They that give us praiſe, retain it in their power, and may take it from us when they pleaſe.

CHAP. VI.

Of the goods of the Body, Beauty, Strength, Health.

FRom the goods of Fortune which are altogether out of us, and many times consist in imagination, we come to the personal: beginning by those of the body.

The first is Beauty, which among bodily goods may be called the first gift of God, and the first advantage of Nature. I say not, that it is the principal, for health is far above it in excellency. But it cannot be denyed that it is the first, since God hath placed it in the entry, and on the front of this building of flesh.

Beauty at the very first meeting wins the good opinion of beholders, and gives an advantagious preconceit of a fair mind. Beauty is a sign of goodness of nature. The sweet vigour of the eyes, the smooth skin, the lively white and red, the handsome lineaments of the face, and the comely proportion of the body, are marks of a quick and well-composed mind. Which yet is not peculiar to Beauty: For many persons in whom melancholy is predominant, which taneth their skin, sets their eyes deep in their head, and puts a sowrenes on their brow, have a penetrating and judicious understanding. Open faces, which are the most beautiful, have commonly candid and serene souls, but none of the craftiest.

The

The obſervation that Pride is a companion to Beauty is not naturally true, but by accident; for beautiful perſons being praiſed and admired of all, who can wonder that they grow proud, ſince ſo much pain is taken to make them ſo?

A good preſence is well ſorted with valour and wiſdom, and doth excellent ſervice to brave men, if they ſpoil it not by affectation.

Beauty is the loadſtone of Love; which courts her and calls her his fair Sun. And ſo ſhe is, for it gets heat by Beauty. And as the heat cauſed by the Sun is allayed when the Sun is ſet, ſo doth the heat kindled by Beauty loſe its flame when Beauty is gone. When Love outlives Beauty, ſome other cauſes muſt keep it alive, as vertue and utility.

Beauty is among deſirable goods, not among the laudable; for nothing is laudable in us but the productions of our will and induſtrie. For which reaſon handſome women ought to reject praiſes of their Beauty; for either theſe praiſes are injurious to God, who as the Author ought to have the whole praiſe of his work; or they are injurious to them, and ſeem to preſuppoſe that they have made their beauty, and ſophiſticated nature by art; for none ought to be praiſed for that he hath not done.

Great and rare Beauty in its nature is deſirable, but by accident, and as the world goes, it is more to be feared then deſired, and does more harm

harm then good. It is hurtful to the person that is endowed with it, for it exposeth her to temptations and insolence, which commonly make her wicked and miserable. It is hurtful to the person that woeth it or enjoyeth it, for it sets him as a mark for injuries. Many might have led a quiet life, and escaped discredit, quarrel, ruine, and stabbing in the end, had not their wives bin too handsom.

But though beauty were not cumbred with all this danger, the nature and price of it must be well considered, that we may not expect of it a contentment beyond its kind. Beauty is the exteriour and superficial ornament of a sickly and mortal body, the inside whereof is unpleasing to the eye, and would make the hearts rise of the admirers of the outside, if they could see it. It is a fair blossom, only for the spring of life, which will fade with age, or wither with sickness and cares, in the very spring. It is a cheater, which promiseth much, and keepeth not promise; for the most amorous never found in it a delight answerable to the desire that it kindleth. Take the right measure of the goodness of that so much desired possession of beauty, so shall you not desire it above measure; and when you have it, you shall reap from it a more sincere content, because you shall require of it as much as its nature affords, and no more.

Strength also and Health are things desirable, not

not laudable, as things that come by nature, not by will.

Great ſtrength of body is commonly accompanied with a weak mind; and that diſproportion is augmented with much feeding, and obligeth nature to beſtow the main Magazine of ſpirits upon digeſtion, diſtribution of meat, and hardning of the brawns of the limbs, to enable them for ſtrong labour, leaving but few ſpirits to attend reaſoning and contemplating. Speak to perpetual hunters of the delight of ſpeculation, you ſhall find them little more capable of it then their hounds, which are the higheſt point of their meditation. To their mind is very convenient the definition which *Ariſtotle* gives to the Soul, *that it is the firſt act* (that is the principle of the motion) *of an organical body*; for their ſoul ſeems to be made for no other end but to move their body. It is certain that too great exerciſe of the body dulls the mind. The preheminency of man above beaſt conſiſteth in reaſon, and the capacity of knowing and loving God. Men that are proud of their ſtrength, *robore corporis ſolidè feroces*, placing their advantage and content in a thing wherein they are inferiour to many beaſts, deſcend from their dignity and take place under their natural ſubjects. He that with his forehead would knock a great nail into a poſt, to the very head, deſerved this praiſe, that next to a Bull he had the hardeſt head of all beaſts.

Health

Health of all goods of the body is moſt to be deſired, yea more then life; A truth not contradicted by the known Maxime, that the end is better then the means; for I hold not health to be ſubordinate unto life, but life unto health. Being is the means, and well-being is the end. *Non eſt vivere, ſed valere, vita.* So *Mæcenas* muſt be left to his own Opinion and deſire, who though he were maimed hands and feet, and had all his teeth looſe in his head, and a bunch on his crooked back, would think himſelf well, if he had but life; Yea if by enduring the ſharpeſt tortures of the croſs he might keep life, he would willingly endure them. His enemies could wiſh him no greater harm, then to buy life at that rate.

The body being made for the ſoul, the true natural benefit of health is not long life, but the liberty of the actions of the mind. For the mind ſticks ſo to the body, that it cannot act very freely in a body tormented with acute pain, or pined with a lingring diſeaſe. Wherefore that we may go through that neceſſary captivity as eaſily as may be, an eſpecial care muſt be had of the health of our body; taking all occaſion from it, of accuſing the exceſſes and ill government of the mind, for the corruption and inflammation of the humours; behaving ourſelves with our body, not as living for it, but as unable to live in the world without it. Our mind was made for a better end then to ſerve the fleſh. Yet let us give it

faith-

faithfully its due, as to the horſe that carries us in our journey: It muſt be fed and tended, elſe it will fail us in the way.

Curious perſons commit two faults about the care of their bodies. They beſtow much coſt and labour to adorn them, but they neglect their health, expoſing themſelves half naked to the cold air to ſhew a fine half ſhirt, as if they furniſht their rooms with rich hangings, and ſuffered the rain to fall on them for want of repairing the roof. In matter of cloaths, health and commodity are the beſt counſellors, not the eyes and Opinions of ſtrangers.

Health muſt be acknowledged the richeſt jewel of all temporal things, yea preferrable to many ornaments of the mind. He that hath got much learning in the Tongues, and hath diſeaſed his body with watching, hath loſt more then he hath got.

But the healthfulleſt body of the world is a tottering houſe which muſt every day be underpropt with food, and (for all our care) will fall in the end. We muſt look upon it as a tenement at will, which we hold under God our Landlord; not fearing but rejoycing that we muſt leave it, *knowing that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, a houſe not made with hands, eternal in the heavens.* 2 *Cor.* 5. 1.

Life, I ſet neither among goods nor among evils,

evils, for it is neither good nor evil in it ſelf, but the ſubject of good and evil, like the Painters cloth where all ſorts of colours are couched. Such as it is, it muſt be put in the rank of thoſe things that depend not of our will, and therefore muſt not be accounted ours, but uſed as a borrowed commodity. We muſt ſay more of it, when we ſpeak of Death.

CHAP. VII.

Of bodily Pleaſure and Eaſe.

OF all arguments of meditation there is none where writers ſhew leſs ſincerity then in this. Every one blames pleaſure and eaſe, and yet every one ſeeks it. They tell us that it is the cauſe of all evil, that it poiſoneth the paſſion, that it blindeth reaſon, that it is an enemy to good counſel, and that it is impoſſible for vertue to ſtand with Volupty; Yet the ſame Authors, love their eaſe, and their very diſcourſes of eaſe are effects of eaſe, and productions of wits ſweetned by proſperity.

Then they charge pleaſure with the vices of men, whereas it is not pleaſure, but men that muſt be blamed: For pleaſure doth not corrupt men, but men corrupt pleaſure. It muſt be acknowledged good in it ſelf. It is the ſeaſoning that God all-wiſe and all-good hath given to things profitable and actions neceſſary, that we ſhould

ſhould ſeek them. Look upon a brave horſe with a judicious eye: After you have conſidered his great uſe, and praiſed the bounty of God for making an animal of ſo much ſervice and commodity to man; praiſe God again for making him ſo handſom and of ſuch a gallant metal; And acknowledg that the gracious Creator regarded as well mans delectation as utility. The delicious taſte of fruits, the fragrant ſmell and gay colours of flowers, the fair proſpect of groves, meadows, calm and clear waters, and all the delicate variety of Nature, ſpeak very expreſly that God, as an indulgent Father, hath taken great care to pleaſe and recreate us, and condemneth that ſad and ſowre wiſdom which deemeth to merit much by avoiding (at leaſt in ſhew) all that is pleaſing in Nature. Of that kind, is this prayer which may be read in many Books of devout contemplation, *Lord give me grace to be delighted in no earthly thing*; Which is as much as ſaying to God, that he was much overſeen when he made his works good and pleaſant, ſince it is ill done to delight in them. That devotion wants common ſenſe, if it be ſerious, and more if it be hypocritical.

We muſt then place bodily pleaſure among the goods, but among the leaſt, and thoſe in which beaſts have more ſhare then men. The more pleaſures are ſimple and natural, (as they are among beaſts) the more they are full and ſincere.

ſincere. But we by our wit make a toil of a pleaſure, and drown nature in art.

He that can ſet a right value upon Beauty, Health, and Strength, of which we ſpake lately, may eaſily do the ſame of the pleaſure which they are capable to give or to receive. If then theſe qualities be but weak, tranſitory and of ſhort continuance, they cannot yield or feel a ſolid, conſtant, and permanent pleaſure. Health, the beſt of the three, is rather a privation of diſeaſe then a pleaſure, and it makes the body as ſenſible of pain as of delight, of which many that enjoy a perfect health are deprived.

It is a great abatement of the price of bodily pleaſure, that one muſt ſeldom uſe it to uſe it well, yea and to preſerve it, for the exceſs of it is vicious, be the way never ſo lawful; and the ſatiety of it breeds faſtidiouſneſs and wearineſs. Whereas in the true pleaſure conſiſting in the knowledg and love of God, one cannot ſin by exceſs, nor loſe the reliſh of it by fulneſs; but the appetite is increaſed, and the faculty mended by enjoying.

Pleaſures of the body, though in themſelves good and deſirable, are given by God for ſomething elſe, and to invite us to actions of neceſſity or utility: But ſpiritual pleaſure, which is to know and love God, is altogether for it ſelf, and for nothing beyond it: for where the pleaſure

is

is ſo united with the duty, that the glory which we give to God, and that which we enjoy by knowing and loving him, are ſweetly confounded together and become but one thing.

This conſideration, that bodily pleaſures are appointed for a further end, helps much to underſtand their price and their uſe. For the pleaſure of the taſte is to invite the appetite to eat, eating is to live, living is to ſerve God; and between theſe two laſt, there are other ſubordinations, for many actions of life are for the domeſtical good, domeſtical good for the civil, the civil good for the religious. Bodily pleaſure ſtanding naturally on the loweſt round of this ladder, is removed out of its proper place, when it is placed above the ſuperiour ends; which is done, when the actions of life which are due to the domeſtical and civil good, and before and after all to the religious, are imployed to make a principal end of thoſe things that are ſubordinate to them as inferiour means. For we muſt deſire to eat for to live, not to live for the pleaſure of eating, and ſo of other natural pleaſures, the deſire whereof becomes vicious, when thoſe things to which by nature they ought to ſerve, are ſubjected unto them.

† Pleaſures are good ſervants but ill Maſters.† They will recreate you when you make them your ſervants: But when you ſerve them, they will tyrannize over you. A voluptuous nice man

is always discontented and in ill humour. Where others find commodity he finds incommodity. He depriveth himself of the benefit of simple and easie pleasures. He loseth pleasure by too much seeking. By soothing up his senses he diseaseth them, and pain penetrates sooner and deeper into a body softned with voluptuousness. But he that less courteth pleasure enjoyeth it more, for he is easily contented. To live at ease in the world we must harden our body, strengthen our mind, and abridge our cupidity.

In nothing the folly and perversity of the world is so much seen as in this, that of the things which Gods indulgence hath given to man for his solace and recreation, he makes the causes of his misery, the baits of his sin, and the matter of his condemnation; for, from the abuse of pleasure proceeds the greatest part of the evils that are in the world, both the evils which men suffer, and those which they commit; Yea, from thence all evils proceed, if we remount to the first sin.

Therefore a wise man will abstain from unlawful pleasures, and taste the lawful with moderation, lest that by excess he make them unlawful. Knowing that pleasure which strayeth from duty ends in sorrow; that it is no gallantry to offend God; and that no delight can countervail the loss of the serenity of Conscience. Vice it self will teach us vertue: For when

when we see the slaves of voluptuousness, get in that service a diseased body, a sad heart, a troubled Conscience, infamy, want, and brutality, we find it an ill bargain to buy pleasure at so dear a rate.

This observation also will be of some help for the valuation of pleasure; That the pleasures that stick most to the matter are the most unworthy, as all the pleasures of the taste and feeling; and those pleasures that recede further from the matter are more worthy, as the pleasures of the sight: Wherefore the pleasure of hearing is yet more worthy, as having more affinity with the mind. And as they are more worthy, they are also more innocent. But in all things excess is vicious.

* As excess in pleasures is vicious, so is the defect. For God hath made many handsom and good things to please us, in which nevertheless we take no content, and many times reject them out of niceness. How many perfect works of God strike their image into our eyes, and yet enter not into our thoughts? How many conveniences are sent to us by Gods good hand, sufficient to fill our minds with comfort and thankfulness, if we had the grace to consider them; and we think not of them though we make use of them. We are so inchanted with false pleasures, that we lose the taste of the true. But a wise man is innocently inventive to solace him-

ſelf, and finds every where matter of pleaſure. All things without ſmile upon him, becauſe his ſpirit is ſmiling within; and he lends to objects his own ſerenity, whereby he makes them pleaſant. +

CHAP. VIII.

Of the Evils oppoſite to the forenamed Goods.

IT is to make the title ſhort, that I call them evil, not to condemn without appeal and information all that is not in the liſt of the goods of fortune and goods of the Body. By looking upon theſe goods we may judge of their oppoſites: An eaſie work, for having found no great excellency in theſe goods, and no ſolid content in the poſſeſſion of them, it follows that to be without them is no great miſery.

They muſt be viewed impartially, for there is both good and evil every where, although to ſpeak Philoſophically and properly, the true evil and the true good lie within us. The ſilly vulgar cannot comprehend that a man can find his happineſs and unhappineſs within himſelf, and ſeek their good abroad where it is not; toiling, ſweating, and wearing out their life with labour in that queſt, and making themſelves miſerable out of fear of miſery. Whereas moſt accidents without are neither good nor evil in themſelves, and become good or evil to us according

cording to the diſpoſition of our minds. And of things within us, there are but two in themſelves evil, Sin, and Pain.

Stoicians will not acknowledg pain to be evil, becauſe it ſticks to the body only, which, ſay they, is mans lodging, not man himſelf. But what man feels all the incommodities of that lodging? The ſoul is tied by perſonal Union with the ſenſes, and really ſuffers what they ſuffer. So to maintain, that pain is not evil when one feels it, commanding the outward countenance to unmovedneſs in the midſt of the ſharp torments of the Stone and the Gout, laughing when one hath more mind to cry, is increaſing pain with the addition of conſtraint, and heaping folly upon miſery.

But pain becomes a bleſſing to the wiſe and godly, which learn by it to wean their hearts from the love of the world and themſelves, and to ſeek in God that comfort which they find not in this world and this life: for *all things help together for good unto them that love God.*

Herein the ſenſes may do good ſervice to reaſon and piety, to find content in many things where others find the contrary. Some will declame againſt the ſenſes as ill Judges of the goodneſs and badneſs of things. To whom we muſt ſay, that the ſenſes are never Judges but informers, and that the ill information that our underſtanding receiveth of the quality of the objects, ought

not to be imputed to the ſenſes, for they plainly report what they perceive, but to the prepoſſeſt Imagination, which upon their ſimple information frameth falſe Ideas, ſet off with colours of her own, which ſhe preſents to the judgment, and makes him judge amiſs through miſ-information.

If we will then get good ſervice from the ſenſes for the right informing of our judgment, we muſt obtain of our ſelves theſe two points. The one, not to receive their teſtimony but about their proper objects, which are the outward qualities wherewith the ſenſes are affected. The other, not to preoccupate them with Imagination, Opinion, and Paſſion. So when they are confined to their own province, and become impartial witneſſes, it will be eaſie to perſwade our reaſon rather to believe our own ſenſe, then the Opinion of another.

Thus, when we deſire to know whether we be unhappy becauſe we are deprived of riches, kept back from honours, without reputation, or ill reputed in the world, we muſt not refer our ſelves about that to the Opinion and talk of the world, but to our own ſenſe. Let us ſincerely examine our ſenſes, what harm we receive by it. Are we more hungry or cold by theſe miſfortunes? Doth the Sun ſhine leſs bright upon us? Is our bed harder? Is our meat leſs feeding? If our ſenſes thus examined, have nothing

thing to complain of, and yet we complain that we are come ſhort of ſome hopes, that others ſtep before us, that the world regards us not, or ſpeaks ill of us; Let us ingenuouſly acknowledge, upon the teſtimony of our ſenſes, that we are well if we can believe it, and that it is not out of Senſe but Opinion that we are afflicted.

This is the difference between fools and wiſe men; Fools conſult Opinion and Cuſtom: Wiſe men conſult reaſon, piety, and nature. Fools regard what others think: Wiſe men conſider what themſelves find and feel. Fools gape after things abſent: Wiſe men poſſeſs the preſent and themſelves. O how many men complain that have no hurt, but in their imagination! which is indeed a great hurt, and incurable many times. When you ſee a man rich and healthful, tearing his heart for ſome inconſiderable loſs, or for the raſh words of an ill tongue; deſire him to ask his ſenſes, where the pain is. And if he feel no pain by it, why doth he put himſelf to pain? Why is he ill, when he may be well? He is well, if he can but heal his imagination. Is it not a diſgrace to a reaſonable creature, that whereas reaſon ought to rectifie the ſenſes, the ſenſes ſhould need to rectifie reaſon! and that men who love themſelves ſo much, muſt be exhorted to do no harm to themſelves when they feel no harm? A rational godly

man will examine what he feels, and will do no harm to himſelf when God doth him good. And when his ſenſes have reaſon to complain, he will quietly hearken to them, and rather believe their report about the meaſure of the evil, then the cries of the by-ſtanders that commiſerate him. He will not be eaſily perſwaded that he is ſicker then he is indeed, and will not increaſe his pain with his imagination. And whereas others make themſelves ſick out of imagination when they are well; he will uſe his imagination, to make himſelf well when he is ill.

Not that I would adviſe a man to blind himſelf for fear of ſeeing, and dull his ſenſe for fear of feeling evils. For the better we know the nature of things, the better we know how to deal with them, that we may avoid or bear the evil that is in them. But becauſe imagination hath a real force to increaſe or diminiſh many evils, it is the part of a wiſe man always to imploy the ſtrength of his imagination to his advantage, never to his hurt.

The evils where the indulgence of Opinion muſt be uſed to make them lighter, are the evils of body and fortune; But as for the evils of the mind, which are the vices of the underſtanding and the will, there the flattery of Opinion is moſt dangerous; for the principal ſickneſs of the mind is, that one thinks not himſelf to be ſick.

I have

I have adviſed reaſon to take counſel of the ſenſes when the imagination aggravateth the evil, or makes it, and yet the ſenſes are free of pain: But when the ſenſes are offended in earneſt, then they muſt take counſel of reaſon, and more yet of piety, to find ſome eaſe.

Let us meditate upon the nature of thoſe evils of fortune and body, ſo much feared in the world. He that gives a right Judgment of the evil, hath half found the remedy.

CHAP. IX.

Of Poverty.

THere be many degrees of civil poverty according to the diverſity of conditions and buſineſſes. To a ſovereign Prince, it is Poverty to have leſs then a hundred thouſand pounds a year; but to a husbandman it is riches to have twenty pounds a year in land. In all conditions thoſe are truly poor that have not wherewith to maintain that courſe of life which they have ſet up, and all men that cannot ſatiate their cupidity. Thus very few rich men will be found in the world, ſince there are but few that aſpire not to greater things then they can compaſs, and deſire no more then they have. All that find want are poor, whether their want be of things neceſſary or ſuperfluous, and among many degrees of poor men, there is but one Poverty.

Yet

Yet thoſe are the pooreſt that find want of ſuperfluous things, becauſe that kind of poverty is made worſe by the increaſe of riches. To ſuch men, God is juſt and merciful together, when he healeth that wanton need, with a pinching need of things neceſſary.

Need is the thing that is generally moſt feared of all men: Certainly it is moſt incommodious, even to the wiſeſt. Wherefore the Wiſe man in the 30. of *Proverbs* beſought God that he would not ſend it him. It is an ordinary theme for eloquence and flouriſhes of wit to maintain that Need is not evil; and they that deſcant more upon it, are they that leſs feel it; as *Seneca*, a man of prodigious wealth, who many times commends extream poverty, or the condition that is not far from it. They ſay indeed that it is to the wiſe only, that need is not evil; but becauſe that muſt be proved by the experience of a true and perfect wiſe man, we would have the teſtimony of ſuch a man: but ſuch a man we find not, neither do all the ſects of Philoſophers that profeſt poverty, afford ſuch an example. For we will not ſtand to the arbitrement of that ſawcy begger *Diogenes*, a vain ſordid and affected man in all his words and actions, who took a naſty pride in an impudent mendicity. If poverty did not make him evil, he made poverty evil, turning it into a profeſſion; and inſtead of making it an exerciſe of vertue, uſing it as a pretence of idleneſs and licentiouſneſs.

To

To the ordinary ſort of minds, Need is a gulf of miſery. *Prov.* 14. 20. *The poor is hated even of his own neighbour.* Every one hides himſelf from him. Need makes men aſhamed, and ſhame increaſeth their need. Some alſo by Need are made ſhameleſs, and in the end bold thieves, *Qui paupertatem timet, timendus eſt.* Need is an ill counſeller: It makes men murmur againſt God, and find fault with the diſtribution of his goods. It beats down the courage, ſtupifieth or ſowreth the wit, and clips the wings of contemplation. It is hard for one to have high conceits, when he wants bread.

Yet, to ſpeak properly, Want doth not all that evil, but the evil diſpoſition of men, that have not weaned their heart from the world, nor ſought their only treaſure in heaven, and have not choſen God for their portion: No wonder that their ſpirit is beaten down as well as their fortune, when the worldly ground, which they had built upon, ſinks under their feet.

But he that deſpiſeth the world and the life of the world, deſpiſeth alſo Want ſo much feared by others. For, take things at the worſt, (a perpetual rule of wiſdom about caſual future things) the worſt that can come to him that is without bread, is to be without life, which a thouſand other accidents may take from us. Life is a *depoſitum* which God hath committed to our keeping: No lawful diligence and induſtry muſt be

be omitted that we may preserve it and give a good account of it to God; And himself having trusted us with it, assists us to keep it. Very seldom it is heard, that any persons dye for lack of bread. But *precious in the sight of God is the death of his Saints*, *Psal.* 116.15. Neither is there any more curse in dying of hunger, then of a surfeit.

Of all kinds of death, but the sudden, I hold death for want of food to be the easiest. It is no more but letting the lamp quietly to go out. *Atticus* after a long fast to overcome an acute sickness, having lost the appetite of meat, lost also the appetite of life, and refusing to take any more meat, died without pain. And so *Tullius Marcellinus*, after an abstinence of three days *Molliſime exceſit & vitæ elapſus eſt*, he departed most quietly and escaped from life, saith *Seneca*. He spake better then he meant, saying that *he escaped*; for such a voluntary death was *an escape* from the station, where God hath placed him. He went from life without commission, for God had given him wherewith to keep it: But he to whom God giveth no more wherewith to keep himself alive, must acknowledg that his commission is out, and depart cheerfully. For to prevent death by sordid and unlawful ways is more then God calls him unto, and more then life is worth. To say, necessity compels me to these ways, and otherwise I cannot live, is an ignorant or wilful mistake of Necessity; The ways cannot be

be neceſſary, when the end is not ſo: And before a man conclude that ſuch ways are neceſſary, becauſe without them he cannot live, he ſhould conſider whether it be neceſſary for him to live. It is neceſſary for us to be righteous and generous; not, to live. Whoſo conceiveth no neceſſity in life, and no evil in death (which to Gods children is the end of all evils, and the beginning of all happineſs) will ſoon rid his heart of that cowardly fear of dying for want, and reject the temptations to lead an ill life that he may keep life.

The fear of Want is for want of obeying Chriſts command. *Matth.6.34. not to take thought for the morrow*; and for want of obſerving the courſe of his providence which provideth for his creatures that cannot provide for themſelves: Beaſts ſleep quietly, not knowing and not thinking where they ſhall get meat the next day. You will ſay, it is becauſe they have no reaſon and no foreſight; and were it not better to have no reaſon, then to make no uſe of it but for our vexation? Were it not better to be incapable of thinking on God as beaſts are, then to think on him only to miſtruſt and murmur againſt his providence?

A poor man to whom God giveth health and induſtry to get his living is poſſeſt of a great treaſure, and a ſtock yielding him a daily rent. His condition is incomparably more happy then that

of

of the noble and wealthy. The labour that gets him bread, gets him also an appetite to eat it, and sleep to refresh him when he is weary, and health to continue his labour; *Eccl.* 5. 12. *The sleep of a labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep*: His many children give him less care, then fewer children to the rich, and less pain also to provide for them. For whereas in noble houses the charge groweth always as the children grow; in poor families that live by labour, the charges grow less as the children grow, the Sons serve the Father in his work, the Daughters spin by their Mother. Children are the riches of poor people, and the impoverishing of the rich. Then to give them portions, the father that hath no land is not troubled to engage the Lordships of the eldest Son for the marriages of his Daughters, nor to charge the land with annuities for the younger Brothers. Each of them hath the whole succession, which is their Fathers labour. No doubt, but that is the most quiet condition of all.

The examples are many, of those that lived merrily and sung at their work as long as they were poor; but an inheritance unlooked for, being fallen into their lap, they have given over singing, and turned sad and full of thoughts. *Anacreon* came once to that trouble, but he rid himself

himſelf of it. He was a Poet, and conſequently poor. *Polycrates* the rich Tyrant of *Samos* beſtowed two or three thouſand Crowns upon him. But *Anacreon* after he had kept them three days reſtored them to his benefactor, becauſe, ſaid he, that money would not let him ſleep. Which action was not the production of a Philoſophical mind, for by his Poems now extant it appeareth that wine and women were the higheſt ſpheres of his contemplation; but the true cauſe was, that he found riches heavier to bear then poverty.

I was ſaying that Poverty beats down the courage and ſtupifieth the wit; but it is only with them that had no great courage and no great wit before, and they would have bin more beaten down and ſtupified by riches, but in another way: for riches ſwell indeed the courage with pride, but they beat it down at the ſame time with fear, and make it ſoft with voluptuouſneſs; they ſlacken diligence, and blunt the edge of induſtry, but poverty whets it, and awakens and ſharpens the wit, if there be any. Riches in a competent meaſure are more accommodate to the operations of the ſpeculative underſtanding; for high and curious contemplations require a mind free of cares, and reſted with plenty. A man that wanteth bread hath no thoughts of finding longitudes and the pole of the loadſtone, or the exquiſiteneſs of eloquence? *Magna mentis opus,*

opus, nec de lodice parandâ Attonitæ. Poverty is fitter for the operations of the practical understanding, for necessity is the mother of arts. *Magister artis ingeniique largitor venter:* We owe most part of mechanique inventions to men put to their shifts.

The best thing that is in poverty is, that meeting with a sound and godly mind, it helps to wean it from the world, and raise it up to God, which is the great work of a Christian, to which riches are a great hindrance. He that hath but little in the world, finds in his poverty a great motive to lay up treasure in heaven, to which he is invited by the example of the Lord Jesus, who made himself poor to make us rich in God. To the poor was the Gospel first preacht, and when it was preacht to the rich and poor together, the poor were the first that embraced it, because they were less tyed unto the world, and at more liberty to go to God.

It is most observable, that all persons admitted by God to salvation are received in the quality of poor, and the rich must make themselves poor before God through humility and meekness, that they may be capable of that high blessing whereby Christ began his sermon, *Mat.* 5. *Blessed are the poor in spirit, for theirs is the Kingdom of God.* To that poverty in spirit the poverty in worldly goods is a great help. A wise and godly man, that knoweth how to get advantage by

by all things will prudently manage all the helps to heaven which poverty affords, when he ſhall be brought to that condition. He will become more ſerene in his devotions, more reſolute in his dangers, more undaunted to maintain the truth, lighter to flee from one City to another in time of perſecution, and better diſpoſed at all times to welcom death, caſting no back-look upon the world where he hath nothing to loſe. If he had once riches, and hath loſt them, he will acknowledg that they were none of his, ſince they could not ſtay with him; for the true goods of a man are inſeparable from him, as being within him. Theſe goods are, a right reaſon, integrity of Conſcience, the love of God, faith in his promiſes, and an appetite led by reaſon and piety. With that patrimony he may ſay with more reaſon then *Bias*, in what condition ſoever he be, *I carry all my goods along with me*. The goods of fortune deſerve not the name of goods.

To him that deſireth nothing but what is ſufficient to Nature, poverty doth no harm; and to him that deſireth more, poverty doth good; for it brings him to ſobriety. To have little and to be contented with it, is a great wealth.

Poverty and riches having their commodities and incommodities, the moſt deſirable temporal eſtate is the middlemoſt, which is neither, and holds of both. That ſtate the wiſe man requeſted at Gods hands, *Prov.* 30. 8. *Give me neither po-*

verty nor riches, feed me with food convenient for me; Leſt I be full and deny thee, and ſay who is the Lord? and leſt I be poor and ſteal, and take the name of my God in vain. But our condition is not in our choice. Vertue and tranquillity of mind may be had in any fortune, becauſe they depend not of fortune.

CHAP. X.

Of low Condition.

IT is, in the Judgment of many, worſe yet then poverty; and it is for its ſake that they fear poverty. It is of ſeveral degrees, and is more or leſs grievous according to the diverſity of perſons and deſigns. To them that aſpire to honours, but are kept back, and think they loſe all they cannot get, it is unſufferable; and more yet to them that had honours and were juſtled out of them; for men will get up to honour with a good will, but none deſcends from it unleſs he be hurled down; which hath given occaſion to the inſtitution of yearly Magiſtrates. Others are bred in a low condition, and aſpire not much higher, yet they groan under the yoke which their condition engageth them unto. Thus all are diſcontented, and none are ſo high but think themſelves too low.

The low condition indeed is ſlaviſh, eſpecially in *France*, *Germany* and *Poland*; and he that can handſomly

ſomly get out of the bottom where the land-flood of the publick ſtorms ſtayeth, and take himſelf out of the number of the beaſts of carriage, ſhall do prudently to ſeek his liberty. St. *Pauls* advice is judicious, *Art thou called being a ſervant? care not for it: but if thou mayeſt be made free, uſe it rather.* 1 *Cor.* 7. 21. If it be impoſſible for a wiſe man to get that liberty, let him conſider that as the low condition is more onerous, ſo it is leſs dangerous; In *France* eſpecially, where although the armies conſiſt of high and low, yet the main ſhock of battels falls upon the Gentry, and the beſt of the Nobility. The hazardous attempts fall to their ſhare. All may follow war, but the Gentry hold it their proper trade. The *French* Gentleman is born in a manner with his ſword by his ſide. Whoſo will obſerve how in noble houſes two thirds of their branches are lopt off by war, ſhall find that the Nobility and Gentry pay dear for their immunities.

To bear with the low condition, one ſhould obſerve well the inconveniences of the high. The higher a man ſtands, the fairer mark doth he give to envy, ſecret undermining, and open hoſtility. Great places are like ſtilts upon which a man hath but a tottering ſtanding, eſpecially in a croud, where all juſtle againſt him to make him fall. A Crown loads a Kings head and covers it not, but lets in on all ſides the arrows that are ſhot againſt it. There is no need of deep Phi-

ſophy to be free from the deſire of it, and of all places of great reſpect and great buſineſs. One needs but know them, and love himſelf. All great dignities are great miſeries. It muſt needs be that there is ſome fatality for the ſubſiſtence of the general, that ſets-on men to thruſt blindly forward for high dignities; Otherwiſe men being all voluptuous and lovers of themſelves, would not take ſo much labour as to climb up with hands and feet unto their misfortune. A wiſe man will love his own reſt better then to crowd for dignities; chooſing rather to ſit upon lower ſteps, and to owe his tranquillity to his obſcurity. He will eſteem no honour or great imployment worth loſing the liberty of meditation, and the holy and heavenly converſation with God: for who would come from heaven to be toyling in the earth? As valleys have leſs wind and more heat of the Sun then mountains, ſo the low condition hath leſs agitation then the high, and the rays of the Sun of righteouſneſs will commonly ſhine upon it more graciouſly and powerfully.

Nobility of extraction being nothing in nature, the ſame is true alſo of mean blood; both conſiſt in Opinion, and yet not in opinion of the perſons concerned, but of others, which to any wiſe man muſt be of very ſmall conſideration. In any condition one may have natural nobility, conſiſting in a meek and magnanimous

nanimous diſpoſition, apt to the knowledg of great things, and ſo well ſeaſoned with vertue. By that deſcription how many ignoble perſons will be found among the Noble by extraction, and how many Noble among perſons of mean deſcent? God deliver us from Gentlemen of the ſavage kind, that make nobility to conſiſt in barbarouſneſs, idleneſs, and contempt of divine and humane laws; and from ignoble upſtarts, who to approve themſelves Gentlemen ſtrive to outdo them that are ſo, in pride and licentiouſneſs.

But there is a nobility infinitely above the beſt natural nobility. (I bring not the Civil within this compariſon, it is nothing but fortune and Opinion) That high tranſcendent nobility is to be the child of God by Jeſus Chriſt, and heir of his Kingdom. The titles of that nobility are from all eternity, and will be to all eternity; and by it a man riſeth ſo high as to *become partaker of the divine nature*, 2 *Pet.* 1. 4. ſaith St. *Peter*. Whoſo hath the Patents of that nobility, and makes himſelf ſure of them by a lively faith working by love, is neither puft up nor beaten down with his temporal condition. He will look with contempt upon the vulgar contentions about the firſt place, much like the emulation of horſes ſtriving who ſhould go the formoſt of a company. And truly it is a quality of good horſes, not of good men. A man honoured with

ſpiritual nobility, if he have temporal nobility beſides, muſt keep his degree, but eſteem it too low to glory in it. And if he have not that worldly advantage, he will be content with the heavenly, knowing that being one of Gods children he cannot be further enobled.

+ As we that live upon Earth find it very great, and ſee the Sun very little, although it be a hundred and threeſcore times greater then the Earth; Likewiſe to men altogether earthy, the honours of the earth ſeem very great, and the heavenly nobility but a ſmall thing +. But if from the Orbe of the Sun the Earth may be ſeen (as it is very likely) no doubt but it appears a very ſmall thing, as leſſer then moſt of the viſible Stars. Worldly honours appear leſſer yet, to him that hath the true ſence of his heavenly nobility, and looks upon Earth as it were from Heaven. The time draweth nigh that will make Kings and Beggers alike in the duſt.

CHAP. XI.

Of Diſhonour.

REal diſhonour is within, and conſiſteth in vitiouſneſs and indignity of the perſon; for by it a man is ſeparated from God the ſource of honour, out of whom there is nothing but diſhonour and miſery. But the diſhonour which we are here to conſider is out of the perſon, and con-

conſiſteth in the Opinion of others. Theſe two ſorts of diſhonour do not meet always, for many that are vitious and infamous before God, are honoured of men, even becauſe they are vitious; and others that are good and honoured with Gods love, are blamed and diſhonoured of men, even becauſe they are good; ſo erroneous and fantaſtical is the judgment of the multitude.

We have already found that the renown and praiſe that men give is but wind; that is enough to judge that the blame and infamy which they give, is of the ſame ſubſtance. It is ſuch an imaginary evil, that it is almoſt impoſſible to find out in what ſubject it ſubſiſteth. It is not in him that is blamed, for what is that to him that is in the grave, or to him that is alive and knows it not, or careth not for it? It is not alſo in him that blameth; for it proceeds indeed from him, but ſubſiſteth not in him: elſe he that blameth another for a murther, ſhould be a murtherer himſelf. If then the blame ſubſiſt neither in the blamed, nor in the blamer, where ſhall we find its ſubſiſtence between both? It may be conceived that it ſubſiſteth in the blamed perſon, becauſe it ſticks ſo faſt many times to him, and penetrates ſo deep, that it kills him with ſorrow. Yea but to ſpeak properly and truly, it is not the blame that doth the harm, but the imagination of the blamed, prevented with an erroneous Opinion, which makes a man fancy an evil where

there is none, and do to himſelf that harm which none could have done him but himſelf: And is not that a voluntary pain, which is not felt unleſs a man have a mind to feel it? God give me never greater evils then thoſe that cannot hurt me unleſs I will be hurt, and have need to beg my conſent and my hand to give me the blow.

A wiſe man will deſpiſe, not only that imaginary evil, but even the remedy. For what need of a plaiſter where there is no ſore? When his friends come to him to comfort him becauſe that ſome have ſpoken ill of him, he will deſire them to apply the remedy where the diſeaſe is, even to the raſhneſs of the judgment of thoſe weak perſons, and to the intemperance of their tongue. And will think that their applying a fomentation of conſolations to his heart, for a ſickneſs in his neighbours brains, is no leſs ſtrange and extravagant, then if they would warm his bed becauſe his horſe hath a cold.

This is indeed the right reaſoning when the thing is conſidered in its proper and bare nature; but becauſe the world being prepoſſeſt with a wrong opinion of a worthy man may be perſwaded to do him harm, or hindred to do him good, or be deprived of the good he might do to the publick; that worthy man muſt not altogether neglect to rectifie the miſconceits taken againſt him, which he may with leſs difficulty atchieve by

by a ſerene and conſtant courſe of integrity then by fending and proving, confuting and keeping a great buſtle to bring contrary witneſſes face to face. Innocency and the confidence that attends it, muſt needs ſtand ſo high above the babling of the vulgar, as to be no more moved with it then the Stars with the winds blowing in the lower Region.

The diſhonour that hath ſome ground in the truth muſt be wiped off, not by excuſes, but by amendment. Is one blamed for being vicious? He muſt be ſo no more. And that out of hatred of vice, not of diſhonour, which being but a ſhadow of it will vaniſh at the rays of Vertue.

CHAP. XII.

Of the evils of the body, Unhandſomneſs, Weakneſs, Sickneſs, and Pain.

OUr judgment being ſatisfied that the goods of the body, beauty, ſtrength, health and pleaſure are none of the great goods, we ought alſo to be perſwaded that their contraries are none of the great evils. And if our very bodies muſt not be accounted ours becauſe we cannot diſpoſe of them at our pleaſure, and becauſe by the undermining of age they ſink and ſlip away continually from themſelves; the commodities and incommodities of theſe frail tenements at will, where our ſouls are harboured

for

for a few days ought not to diſquiet us as matters of any importance.

To begin at Unhandſomneſs; if a woman be unhandſom (for that ſex is eſpecially ſenſible of that diſgrace) let her ſtay but a while; age will bring all the beauties to her row, within few years, and death after; That laſt day draweth neer, which will make fair and foul alike, ſtrong and weak, ſick and ſound; them that are tormented with dolour, and them that torment themſelves with voluptuouſneſs and curioſity. Whoſoever is much grieved with thoſe incommodities, never apprehended aright the frailty of the oppoſite commodities. We muſt not be vexed for the want of things, which by their nature decay and periſh every hour.

There are few incommodities but have a mixture of commodities, which a wiſe lover of his own tranquillity will pick and convert to his advantage. The unhandſome woman ſhall not be admired, but in recompence ſhe ſhall not be tempted nor importuned as a prey for luſt and inſolence. She hath with her a perpetual exhorter to humility, piety, and all vertue, to recompence the want of beauty with goodneſs. Seldom is unhandſomneſs reproached to women, but to them that aggravate with malice and envy their diſgraces of nature. Beauty cannot be acquired, but goodneſs may. Yet among them that want beauty, ſome are ſo wiſe and ſo good that they

they become handsom. They are commonly more happy in marriage then great beauties; for they give less jealousie to their husbands, and study more to content them.

Persons of weak constitution are less obnoxious to acute sicknesses, which many times will kill strong bodies in three or four days. They are less tainted with that stupid pride, which commonly attends great strength of body. Finding themselves inferiour to others in exercises of strength, they apply themselves to exercises of wit, to which commonly they are more apt. As weezels have more metal and nimbleness then Oxen; there is often more industry and quickness of wit in little weak men, then in men of large and brawny limbs; for the predominancy of blood and phlegm which makes the body large, is the duller temper for wit; whereas choler and melancholy which by their contractive quality limit the stretching of growth to a lesser extent, serve also, the one to sharpen the wit, the other to give solidity to the judgment. Weakness reads to a man a continual Lecture of prudence and compliance; for being not able to carry on his designs with a high hand, dexterity only will serve his turn.

Also that want of strength teacheth him to make God his strength, sticking fast to him by faith and a good conscience. That way the weakest become too strong for all the world. *When I*

am

am weak then I am ſtrong, ſaith St. *Paul.* 2. *Cor.* 12. 10.

Of this, Gods children have a bleſſed experience in ſickneſs, whereby God makes their body weak to make their faith ſtrong, and their ſouls, by the dolorous and lingring decay of their bodies, ſuſceptible of many ſalutary leſſons, for which health and eaſe have no ears.

Sickneſs and pain are evil in their nature, but they are good by accident, when God is pleaſed to turn evils into remedies, to bring a man to repentance and make him look up to the hand that ſtriketh. They are puniſhments of ſin and ways to death, but to the faithful ſoul they become inſtruments of grace, and conveyances to glory. Many of them that believed in the Lord Jeſus while he converſed among men, were brought to it by bodily ſickneſs, and he when he healed a ſick perſon, often would ſay, *Thy ſins are forgiven thee.*

To give an impartial judgment of their quality and meaſure, one muſt rather believe what he feels, then the cries and compaſſion of them that love him, and have intereſt in his preſervation. They ſay, that a man is very ſick when he feels not his ſickneſs. Yet he hath ſo much good time, till he feel it; If the pain be ſharp, it is ſhort; If it be little, it is tolerable; If the evil be curable, be patient, good Cure will heal it; If the evil be incurable, be patient, death will heal

heal it. No evil is superlative when one is certain to come out of it; By life or by death there must be an end of thy sickness.

All the remedies that Pagan Philosophy giveth in extremities, come to this, that patience is a remedy to evils that have none. But here Christian Philosophy openeth the treasure of divine comforts, which to make the faithful man patient in tribulation, make him joyful in hope, and shew him the crown ready for him at the end of the combat. In the combat he is strengthened by faith; and the Comforter whom Christ promist to his disciples, powerfully assisteth him in his last agony; Or if his trial be prolonged, he tells him, as *Paul* buffetted by a messenger of Satan, 2 *Cor.* 12.9. *My grace is sufficient for thee, for my strength is made perfect in weakness.*

By that grace, sickness beats down pride, quencheth lust, weaneth the heart from the love of the world, makes the soul hungry and thirsty after righteousness. *Theodericus* Archbishop of *Collen* with great wisdom exhorted the Emperour *Sigismond*, to have the same will in health to live holily, as he had when he was tormented with the gravel and gout. Sicknesses give to a godly man a sense of his frailty: when we feel these houses of mud, our bodies, drooping towards the ground their original, then do we sigh for that *building of God, that house not made with hands, eternal in the heavens*, 2 *Cor.* 5. 1. Therefore

fore labour and heavy load make us ſeek to him that ſaith, *come unto me all ye that labour and are heavy loaden, and I will give you reſt*, Matth. 11.28. Thus evil doth good to them that are good, and helps evil men to turn good. In ſickneſs and dolours Gods children find the peace of the ſoul and contentment of mind.

CHAP. XIII.

Of Exile.

TO ſpeak of exile after dolour, is an abrupt paſſage from ſenſible evils to imaginary. The world is the natural and general Countrey of all men: To be exiled, is but to be ſent from one Province of our Countrey to another. That other Province where one is exiled, is the Countrey of them that are born there, and of them alſo that live there exiled, if there they get accommodation. That particular Province which a Nation calls their Countrey, is a place of exile to them that are born in it, if they do not know it; as to *Oedipus*, exiled from the place where he was bred, to the place where he was born. Children brought from nurſe to their mothers houſe will cry, taking it for a place of exile. It is a childiſh weakneſs in a man to think himſelf loſt when he is in a place where he never was before. Every where we have the ſame nature, the ſame heaven, men of the ſame kind. Reaſonable creatures

tures ſhould be aſhamed to be ſurmounted by unreaſonable, in that eaſineſs to ſhift Countreys. Swallows hatch about our houſes, are baniſht from our Climate by the approach of winter, and they make no difficulty to go ſeek another beyond all the Lands and Seas of *Europe*: but men will cry when they are driven from their chimney corner, having the choice of all places of the world which is ſo large. Yet that advantage we have over birds and beaſts, that all Countreys are not alike to them, but all Countreys are alike unto vertue, and to us if we have it; for that treaſure no enemy can hinder us to carry along with us.

We may indeed be exiled into an ill Countrey, but that Countrey is never the worſe for not being our Countrey. All lands are in equal diſtance from heaven, the Countrey of Gods children. God is as ſoon found in the land of our exile, as in that of our birth, and ſooner too; For God is neer thoſe that are deſtitute, and *preſerveth the ſtranger*, *Pſal.* 146.9. Are you baniſht by a Tyrant? Think how many perſons are exiled from their Countrey and deareſt relations by their covetouſneſs, which is the worſt tyranny, ranging the unknown ſeas of a new world for many years; ſome to fetch cochineel and pearls from burning climates, others to get ſables and ermins from the ſnows under the *Pole*. Some are baniſht by others, ſome by themſelves. Nothing is ſtrange to a man when his will goeth along with it; we need

but

but to incline our will where neceſſity calls us. Impatience in exile is want of a right apprehenſion of the condition of Gods children in the world. Heaven is their countrey. Life is their Pilgrimage. They are ſtrangers even in the place of their birth, yea in their very bodies: *Whileſt we are at home in the body, we are ſtrangers from the Lord*, ſaith *Paul.* 2 *Cor.* 5. 6. Being then ſtrangers in all places of the world, one place muſt not ſeem to us more ſtrange then another. We are never out of our way, as long as we are going to God.

CHAP. XIV.

Of Priſon.

PRiſon is the grave of the living. There men are buried before their death: Liberty is the priviledge of nature, without which life is a continual death. And it were better to have no life then not to enjoy it. All beaſts enjoy liberty, ſome few excepted that have loſt it by being too much acquainted with us.

But as there is need of iron cages to keep Lions, there is need in the world of priſons and captivity to keep in men that will not be ruled by reaſon and equity. And though many be impriſoned wrongfully, if they have the grace to look up to God, the diſpoſer of their condition, they will acknowledge, that God is wiſe to uſe them

ſo,

ſo, and that their licentious humour hath need of reſtraint.

Or if they need it not, they have leſs need to afflict themſelves: A well compoſed ſpirit is free in the cloſeſt Priſon; bonds and fetters cannot reſtrain his liberty. The worſt fetters are covetouſneſs, ambition, luſt, appetite of revenge, wherewith many that ſeem free are kept in bondage. Whoſo can ſhake them off is at liberty, though he were in a dungeon. Such was St. *Pauls* freedom in a chain. 2 *Tim.* 2. 9. *I ſuffer trouble* (ſaid he) *as an evil doer, even unto bonds, but the word of God is not bound.* The grace of God alſo cannot be bound, and many times God makes uſe of the bonds of the body to ſet the ſoul free. A man is very hard tyed to the world, if he cannot be untied from it by a long impriſonment.

Priſon will be leſs tedious to him that remembreth that it is his natural condition. That he was nine months Priſoner in his Mothers womb. That after his death he ſhall be made cloſe priſoner under ground; And that as long as he liveth he is loaden like a ſnail with his own Priſon, which he carrieth about ſlowly, and with great incommodity; a clog put by our wiſe Maſter to the ſwiftneſs and quick turns of our ſpirit which is always in action. Think how faſt our thoughts go, which in a moment travel from one end of the world to the other, and how

high our designs will rise, whose wings we are constrained to clip and abruptly to pull down our soaring mind, to look to the necessities of our craving body, and then acknowledg that our body is a very Prison, confining the spirit, which is the Man. The imprisonment of that body is no great addition to its captivity. It is but putting one box within another.

And if we look about us, how much captivity do we meet with in society! Is not ceremony a slavery which is multiplyed and diversifyed at every meeting? Are not honours golden fetters, and businesses iron fetters? Do not publick factions enslave particular intereſſes, and spread nets for the conscience? Many times that captivity is avoided by that of the Counter and the Fleet. To many their prison hath been a Sanctuary, and a strong hold against the dangers of a turbulent and destructive time.

No dungeon is so close as to keep the faithful soul from rising to God. They that are forbidden the sight of their friends, may converse with God at any time, which is a great liberty: And the Lord Jesus who recommends that work of mercy to visit the prisoners, himself doth carefully practise it, comforting by his Spirit his disciples to whom the assistance of men is denyed, and shewing them heaven open when they are lockt and bolted. In effect it is the body, not man, that is imprisoned. The Galeor may keep out

out a priſoners friends from him, but he cannot ſhut out comfort and tranquillity from his ſoul.

CHAP. XV.

Husband, Wife, Children, Kindred, Friends: Their Price, their Loſs.

IT may ſeem that theſe ſhould have bin put among the goods of fortune. To which I might anſwer ſomewhat Stoically, that it is not altogether certain whether they muſt be put among the goods or among the evils, for they may be either, as it falls out. But I rank them with neither, but among exteriour things, of which we muſt labour to get the right Opinion.

To that end we muſt always conſider them two ways, as they are good or bad, and as they are neer to us in blood, or bonds of duty. Neither muſt the ſecond relation hinder the firſt, ſo foreſtalling the mind with the relations of Huſband or Wife, Son or Brother, that one be incapable to make a right Judgment of their diſpoſition and capacity, and ſet a juſt price on them.

The only relation of Parents muſt ſpread a vail of reverence between our eyes and their imperfections, that we may ſee nothing but good in them. There is wiſdom to be ſomewhat deceived: Though it be not my theme to ſpeak of the duties to be rendred to our ſeveral relati-

ons, yet becauſe I ſeek the contentment of mind, I cannot chuſe but ſay that of all civil and natural duties none is ſo contenting to him that payeth it, as the duty paid to Parents. Herein *Epaminondas* judged his victories moſt fortunate unto him, that he had obtained them in his Fathers life time, who did much rejoice at them.

To other relations we muſt alſo pay their proper duty. Of which we muſt remember this general rule; That it is impoſſible to get content by them unleſs we do our duty towards them. For that content muſt not be expected from them but from our ſelves. The content that one takes with a dear Wife, a good Brother, and a well choſen Friend, is more that which he giveth then that which he receiveth. It lieth in the teſtimony of his conſcience that he hath rendred to them the true offices of love.

Without prejudice to thoſe duties, we may and ought impartially to conſider their inclinations and abilities, and what may be expected of them. In thoſe relations which come by choice, as of a Husband, Wife and friend, the judgment muſt precede the affection, to find what is fit for us before we fix upon it. But in relations of Kindred made by nature without us, the affection muſt go before, and the judgment muſt follow; that we may know them ſo well, that though we love them, we truſt them proportionably to their honeſty and capacity, and no more.

In

In this point the vulgar ſort make many groſs miſtakes. For it is an ordinary but an evil expreſſion, *I would truſt him as mine own Brother.* Yet moſt knaves have Brothers, who ſhould do very unwiſely to truſt them. The ſtyle of Merchants ſelling their ware is more ingenuous, when they promiſe to a Chapman to *uſe him as if he were their Brother*, for they would not ſcruple to cozen their Brother. And truly hence the word of *cozening* had its Origine, becauſe it is uſual to make uſe of the bond of Kindred to be truſted enough to deceive enough.

For counſel and converſation we much chooſe the wiſeſt and worthieſt rather then the neareſt in blood: But when there is occaſion to give, or need to ſeek help; we muſt run to the neareſt in blood rather then to the worthieſt, if they be but honeſt. So much we muſt defer to the choice of Nature, that if there be any vertue in them though but ſmall, we be neerer to them in affection then blood. *Solomon* ſaith that *a Brother is born for adverſity*, *Prov.* 17. 17. becauſe other friendſhips by differences intervening of parties, intereſſes, and Opinions, are ſubject to cool and untie, but among Brethren thoſe differences are overcome by the ſtrength of nature; and in adverſity either good nature or fear of blame makes Brothers give real help to Brothers.

Wife and Children are the ſtrongeſt trials of a

magnanimous ſpirit, for they make a mans heart tender, and in the pinches of adverſity make him deſcend to ungenerous ſhifts. He that hath none ſhall have leſs delight and leſs ſorrow.

Yet muſt we acknowledg that a marriage well ſorted between two perſons of merit, is of all worldly felicities the greateſt.

Of children expect no good but the ſatisfaction to have done them good, and to ſee them do well for themſelves. For in this relation the nature of beneficence is to deſcend, ſeldom to remount.

Nothing is more precious among humane things, then a vertuous loving friend, kin or no kin. And if he be one ſtory above us in nobility and vertue, he is better then lower. Equality indeed is requiſite in friendſhip, but friendſhip it ſelf worketh that equality where it is not; And there is need of it, for it is impoſſible to find two friends in the world altogether equal in all reſpects.

The price of friendſhip is according to the price of the perſon, whom therefore we muſt ſtudy to know well, that we may love no perſon above or under his right value. A reaſonable benevolence of a man of great merit is more obliging then the ardent affection of an Idiot; From the former you may receive inſtruction, honour and content; From the ſecond importunity, and the diſgrace to be paired with a man of no worth: Such a friend-

friendſhip will end in a breach, and ſo in repentance.

Whether friendſhips be knit by nature or by choice, that we may not expect of them a content beyond their nature, we muſt remember that our friends are men, whoſe love may, and whoſe life muſt fail. The uſe of them we may have, not the poſſeſſion. The beſt and moſt powerful friends are weak reeds, which we muſt not lean upon with all our weight, leſt they break in our hand, and we take a ſore fall. *Thus ſaith the Lord, Curſed is the man that truſteth in man, and maketh fleſh his arm, Jer.*17.5. As this is a ſentence given by God againſt them that put their confidence in man, it is alſo a natural conſequence of the nature of the fault: For putting our confidence in man, is going out of our ſelves. It is going out of God: it is making men Gods, for unto God only is that homage due of an abſolute and total confidence. No wonder that God thereby is moved to jealouſie.

To that evil, *Pagan* Philoſophers give a remedy little better then the diſeaſe, which is, To put confidence in our ſelves. This being a moſt erroneous Doctrine, is nevertheleſs half the way to the truth: for they had very well obſerved, that a wiſe man muſt not depend from another but retire within himſelf, where all the good and evil of a man lyeth. But while they enjoin a man to retire within himſelf, they leave

out the main precept proper to a higher School then theirs, that a man ſhould ſeek God within himſelf; and to find God in his breaſt, that he ſhould invite and then entertain him there, by a pure ſervice, a ſincere love, &an entire confidence.

Many, by much good Kindred, & many Friends and relations, become leſs vertuous and induſtrious; getting the ill habit of the Italian *Signora's*, who walking in the ſtreets bear more upon the arms of their ſupporters on both ſides, then upon their own legs. They have need to be ſent from home to learn to ſtand alone without a Nurſe to hold them. None can be owner of any meaſure of ſtedfaſtneſs and content, that makes all his ſupport and ſatisfaction to depend of his neighbours. That man hath more content in the world, who having confined his deſire to few things, troubleth alſo but few perſons; and is deſirous of Friends to do them, not to receive of them good offices, regarding their vertue more then their ſupport.

When we have got good Friends, we muſt be prepared to loſe them. Death ſeparateth Friends, and diſſolveth Marriages. When that happens, we muſt remember without trouble or amazement that thoſe perſons ſo dear to us were mortal, but indeed that ſhould have bin remembred before. A Philoſopher viſiting his neighbour who was weeping bitterly for the death of his Wife, left him preſently, ſaying aloud

aloud with great contempt, O the great fool! did he not know before, that he had married a woman, not a goddess? After we have condemned that cruel incivility, yet must we acknowledg that it is a folly to lament for that which we knew before to be unavoidable. Yet after all reasons, when love hath bin very dear, the separation cannot but be very sad. Tears may be permitted, not commanded to fall. And after the duty paid of a mournful Adieu to the beloved person, we must remember upon what terms and condition we hold of God that which we love best, even to leave it at any time when God redemands it. And if besides we have good ground to hope, that the person departed is received into peace and glory, we must praise God for it; which we can hardly do, as long as our obstinate mourning repines against his will. Lamenting for those that are well is ignorance, or envy, or self love. If we would not rejoyce when they were in affliction, why should we afflict our selves when they are in joy?

It is some recompence for the death of our dear Friends, that our enemies are mortal as well as they. A wise man will consider his enemies as rods in Gods hand, and mind the hand rather then the rod. To destroy our enemies when they are in our power is a childish folly, for so will Children burn their Mothers rod, as though there were no more rods in the world.

Our

Our enemies oftentimes do us more good then our friends, for the ſupport of our friends makes us careleſs, but the oppoſition of our enemies makes us wary and induſtrious. They make us ſtrong and ſafe, for they make us flie to God.

In nothing wiſdom is more ſeen then in judging of an adverſary. A great ſerenity is requiſite, that fear make us not think him more dangerous then he is, and that pride make us not deſpiſe him, blinding our eyes not to ſee the good and evil that is in him, and what harm he may do us. It is a common and uſeful maxime for the conduct and tranquillity of mans life, that there are few great friends, and no little enemies.

When enemies are reconcileable, all things paſt muſt be taken to the beſt by charitable interpretation. When there is no poſſibility of reconciliation, all things to come muſt be taken to the worſt; both to ſtrengthen us with reſolution within, and to encounter the evil without by prudence and vigorous ways. In the reconcilement we muſt pardon freely, receive ill excuſes, and if there be an offence which cannot be excuſed, never mention it. The remedy of injuries is oblivion.

If an enemy can neither be mitigated by charity, nor overcome by ſtrength, nor avoided by prudence, there remaineth ſtill unto the wiſe Chriſtian an intrenchment, out of which he can-

not

not be forced, which is a good conſcience, and the peace of God in it. Theſe he muſt cheriſh and keep faſt, not only as his laſt intrenchment, but his only poſſeſſion, and the ſtrong hold only worth keeping: It is impregnable as long as faith and love are the Garriſon.

CHAP. XVI.

Of Death.

IT is the ſubject of which *Seneca* ſpeaks moſt, and of which there was leaſt for him to ſpeak; for being doubtful whether Death deſtroyed the ſoul or releaſed it, *Mors nos aut conſumit aut emittit*; and being more inclined to the firſt Opinion, it was better for him neither to ſpeak nor to think of it. But what! others of his rank that had reaſoned before him about the immortality of the ſoul had quitted themſelves ſo meanly of that task, that out of their labours in that field, he could not reap any ſatisfaction of his doubt. This is the grand priviledg of the Chriſtian, that he ſeeth life through Death, and the that laſt limit of Nature is the date of his infranchiſing, and the gate of his felicity and glory. Death that moweth down all the hopes of this world, perfecteth Chriſtian hope.

Death is the ſeparation of body and ſoul: It is the return of theſe two parts of man ſo different to their ſeveral principles, *Eccl.* 12. 4. *Then the duſt*

duſt returneth to the earth as it was, and the ſpirit returneth unto God that gave it: Who diſpoſeth of it either in mercy or juſtice. Death is the laſt Act of the Comedy of this world. To every one Death is the end of the world in his own reſpect. In one ſenſe it is againſt nature, becauſe it deſtroys the particular being: In another it is according to nature, for it is no leſs natural to dye then to live. Yea Death is a conſequence of life, we muſt dye becauſe we live; and we dye, not becauſe we are ſick and wounded, but becauſe we are animals born under that Law.

Wherefore conſidering Death in the natural way, as *Charron* doth; I approve what he ſaith, that we *muſt expect death in a ſteady poſture*, for it is the term of nature which continually draws neerer and neerer. But I cannot approve that which he adds, *that we muſt fight againſt Death*. Why ſhould we fight againſt it, ſeeing we cannot ward its blows? It is more unreaſonable then if he had ſaid that we muſt fight againſt the rain and the wind, for we may get a ſhelter from theſe, none from that: Wherefore as when it rains we muſt let it rain, ſo when Death is coming (and it comes always) we need but let it come, not thinking it more ſtrange to live then to dye. In ſtead of fighting againſt Death, we muſt acquaint our ſelves with it. Indeed they that fear Death, muſt fight againſt that fear.

Of them that fear Death there are two ſorts. Some

Some fear it for its own ſake: Some for that which comes after. The former which are more in number, that love the preſent world, and cannot fix their thoughts upon that which is to come, imagine, that when they dye they loſe all. A great folly! They cannot loſe that which is none of theirs. They have the uſe of the world only till their Leaſe be out. Death is the great proof of that fundamental Maxim, which I ſo often urge, and no oftner then I need; That the things that are out of the diſpoſition of our will are none of ours; and ſuch are riches, honours, our body, and life it ſelf. To them that are ſo far miſtaken as to think themſelves owners of theſe things, death is an undoing; not to them that acknowledg themſelves tenants at will, and look continually to be called out of their tenement. The goods of the world are held by turns: When you have enjoyed them a while, you muſt give place to others. Make your ſucceſſors caſe your own. How ſhould ye like it, if a certain number of men ſhould be priviledged to monopolize to themſelves the goods of all the world for ever, to the perpetual excluſion of all others?

This reaſoning belongs to few perſons, for it preſuppoſeth plenty and proſperity. But how few have plenty? and of thoſe few again, how few have proſperity with it? One would think that diſtreſſed perſons have no need of comfort

againſt

againſt death. Yet they that have the greateſt ſorrows in the world, many times are the moſt unwilling to leave it. But certainly, if life be evil, it is good to go out of it. All men being born under the neceſſity of ſuffering, and miſery being univerſal in all conditions; Death which ends all miſery of life, is the greateſt benefit of Nature. Bleſſed be God, that there is no temporal miſery ſo great but hath an end.

Take me a man that hath nothing but debts; that liveth meerly by his ſhifts and tricks, that hath the ſtone in the bladder and ten ſuits in Law, that flieth from the Sergeants to his houſe, and then flieth out of his houſe relanced by the ſcolding of his perverſe wife. If in that flight he be ſuddenly killed in the ſtreet by the fall of a tyle or the overturning of a Cart, that happy misfortune delivereth him from all other misfortunes. The Sergeants overtake him and let him alone. All attachments and ſubpœnas againſt him are vacated. He is no more troubled where to get his dinner. His debts break not his perpetual ſleep. He is throughly healed of the ſtone and his wife, now deſperately crying becauſe ſhe ſeeth him inſenſible for ever and unmoved at her noiſe. Certainly Death is a ſhelter againſt all injuries. Death puts an end to endleſs evils. It is the reſt after a continual toyl. It is the cure of the ſick, and the liberty of the ſlave. So *Job* deſcribeth that quiet ſtate. *Job*, 3 7. *There the wicked*

ceaſe

ceaſe from troubling, and there the weary be at reſt. There the priſoners reſt together, they hear not the voice of the oppreſſor: The ſmall and great are there, and the ſervant is free from his Maſter. It is a great folly to fear that which cannot be avoided, but it is a greater to fear that which is to be deſired. When we have conſidered the evils of life, thoſe that we do and thoſe that we ſuffer, after that to fear Death, what is it elſe but to be afraid of our reſt and deliverance? And what greater harm can one wiſh to him that will not dye, but that he may live always, and be guilty and miſerable for ever?

If it be for the pain that we fear Death, for that reaſon we ought rather to fear life, for the pains of life are far more ſenſible then the pains of Death; If in Death there is any pain; of which I ſee no great likelihood. For why ſhould we imagine the revulſion of the ſoul from the body to be very painful, it being known that the vital parts, as the heart and the liver, have little or no ſenſe: No more ſenſe hath the ſubſtance of the brains, though the ſource of the ſenſes; for the head-ach is in the tuniques. When the brain is benummed and weakned, the ſenſe of pain is weaker over all the body. And generally when ſtrength decreaſeth, pain decreaſeth together. Hence it is that moſt of them that are ſick to Death, when they draw neer their end, feel themſelves very much amend-

ded. That ſtate is called by the Italians *il meglioramento della morte.*

The decay of ſenſes in that extremity is a fence againſt the troubleſom diligence, talk, and cries, more troubleſom then Death, wherewith dying perſons are commonly perſecuted. But as a man upon the point of death is too weak to defend himſelf againſt all that perſecution, he is too weak alſo to feel it much.

Then, all ſuffocation is without pain, and that is the moſt ordinary end of life. In the moſt violent death, pain is tolerable becauſe it is ſhort, and becauſe it is the laſt. It is a ſtorm that wrecks us, but caſts us upon the haven.

To that haven we muſt look continually, and there caſt anchor betimes by a holy hope, conceiving Death not ſo much a parting as an arrival; for unto well diſpoſed ſouls it is the haven of Salvation,

The fear of that which comes after death, makes ſome mens lives bitter, and through fear of dying after Death they have already eternal death in their Conſcience. They have eyes to ſee Hell open-gaping for them, but they have none to ſee the way to avoid it. In others, that fear is more moderate, and is an ill cauſe working a good effect, inducing or rather driving them to ſeek, and then to embrace the grace and peace that God offers unto them in Jeſus Chriſt, and together to do good works which are the

way

way to the Kingdom of Heaven. A man cannot fear God too much, but he may be too deeply afraid of his Juſtice; And the fear of that death after death muſt be ſwallowed up by the faith in Jeſus Chriſt, who *by his death hath delivered them who through fear of death were all their life ſubject unto bondage. Heb.* 2. 15. He hath made death the gate of life and glory, to all that truſt in him and do good. Godly men will not fear death, for the ſting of it is pluckt off by Chriſt. It is the terrour of evil conſciences, but the joy of the good. It is the pleaſant meditation that ſweetneth their adverſities and makes them ſay, *Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory*; 2 *Cor.* 4. 17. The troubles of life are ſoon ended by death, and after death comes a life without trouble, and a glory without end. Men may deprive us of life, but they cannot deprive us of death, which is our deliverance.

The ſame meditation will make us reliſh proſperity when God ſends it; for none can enjoy the goods of this life with delight but he that is prepared before to leave them. Then are they delightful when they are poſſeſt without care, and without that which makes proſperity bitter, the fear to loſe them. Whether I have little or much let me always ſay, Praiſed be God for his temporal gifts. Here is more then I need to live and dye well. But theſe are not the

goods that he promiſt me, and to which he calls me by his Goſpel.

O when ſhall that day come, when *I ſhall be ſatisfied with the goodneſs of his houſe, even of his holy Temple?* Pſal. 65.4. *My deſire is to depart and to be with Chriſt.* Phil. 1.23.

The impriſonment of our immortal Soul of heavenly nature, in a body couſin german to the beaſt, where it lieth heavy, drowzy and mired in the fleſh, ought to make us think that a happy day, when we ſhall be awake, quickned, and ſet at liberty. Children in the womb ſleep continually: Men (if you take their whole age together) ſleep well nigh half their time. But after death, the ſpirit which is the true man, hath ſhaken off all his ſleepineſs: The faithful ſoul is no more in darkneſs. She receives light no more at two little loop-holes. She is all eye in the preſence of God, who is all Light. She is free, holy, joyful, all vertue, all love, and all glory; for ſeeing God, and being ſeen by him, ſhe is changed into the ſame image; And to that bleſſed ſtate death is the way. Whoſo knoweth ſo much of the nature of death, and yet fears it as a terrible evil, ſheweth that he is very far within another death, which is the death of ſin, and that he hath more fleſh then ſpirit, that is, more of the beaſt then man.

CHAP.

CHAP. XVII.

Of the Interiour of Man.

FRom that which is altogether without us and out of our power, and may be taken from us by others or by death; Let us turn our eyes within us, upon that which is more ours, our ſoul and her endowments, natural and acquiſite, either by ſtudy or infuſion. Not to examine very exactly their nature, but enough to judge of their price, and what ſatisfaction may be expected of them.

Becauſe I have reſtrained ſolid content to thoſe things that are within us, and which cannot be taken from us, I acknowledge my ſelf very much perplexed about ſome things within us, and doubtful whether they be ours or no; ſeeing that many things within us may be taken from us without our conſent, and therefore are not ours abſolutely. Is there any thing that ſeems more ours then the illumination and dexterity of our wit, and our learning, and prudence got by ſtudy and experience? for thoſe were the goods which that Philoſopher owned with ſo much oſtentation, who carrying nothing but himſelf out of a Town, taken by ſtorm and pillaged, anſwered the victor that gave him leave to carry out all his goods, I carry out all my goods along with me. But how could he make good that poſſeſſi-

on, there being no Wit so clear, no Philosophy so sublime, but a blow upon the head, or a hot fever may overturn it? *Epictetus* accounteth nothing ours but our opinions, our desires, and our actions, because these alone are in our power. But in an understanding maimed by *Phrensie*, that power is lost. It is true, it is not the soul but the Organ that is vitiated: But howsoever, you cannot dispose of your soul when that Organ is out of tune.

Here to say that death will set the soul at liberty, and then the spirit shall enjoy himself, and all his ornaments, is to bring a higher question to resolve a lesser. For there is no doubt but that the spirit loosed from the matter will recover that liberty of his faculties which was obstructed by material causes; but it is a point of singular difficulty to judg, whether he shall retain all the skill he had got in this life.

As for mechanical Arts, altogether tied to the matter, it is not likely that the spirit will retain that low skill, when he liveth separate from the matter. But as for higher intellectual sciences, it seems very unreasonable that a Spirit polisht and sublimated by long study, and stored with a great treasure of knowledge, should lose all in an instant by the death of the body, and that the soul of a great Naturalist, as my Lord of St. *Albans*, be left as bare of learning and acquisite capacity as the soul of a skavenger. And when the soul not only is made learned but good

good alſo by learning, were it not lamentable that death ſhould have the power to make it worſe? Neither would holy Writ preſs this command upon us with ſo much earneſtneſs, *Get wiſdom, get underſtanding, forget it not,* if wiſdom were a purchaſe that the ſoul muſt loſe with the body.

The difficulty lieth, in picking among the ſciences thoſe that will be ſure to ſtick unto the ſeparate ſoul; It is much to be feared that thoſe ſciences which coſt moſt labour will be ſooner loſt, and will go out together with the lamp of life. For ſince the dead have no ſhare in all that is done under the ſun, it is like that great ſtudents who have fraught their memory with hiſtories, both antient and modern, ſhall loſe, when they dye, the remembrance of ſo many things that are done under the Sun: By the ſame reaſon Lawyers, Linguiſts and Profeſſors of Sciences and arts depending upon humane commerce, ſhould leave all that learning behind them. But I doubt whether the contemplators of Gods works, as the Naturaliſts, ſhall loſe their learning when they dye, ſeeing that it is the duty, and the perfectioning of the rational creature to know the wiſdom and the power of the Creator, in his wonderful works. And I am inclined to believe that thoſe things that are done under the Sun, in which the dead have no ſhare, are the actions and buſineſſes of men, not the works of God; but that Naturaliſts ſhall

learn the ſcience of Gods works in a higher and tranſcendent way. Alſo that Aſtrologers ſhall need other principles to know heaven; to which their forbidden curioſity to foretel humane events out of the Stars, will rather be a bar then a furtherance. *Nec quicquam tibi prodeſt aerias tentaſſe domos morituro.*

Among all the ſpiritual ornaments there is one which we may be confident to keep for ever when we have it once really, and therefore it is properly our own. That rich and permanent Ornament is heavenly wiſdom, of which *Solomon* ſaith *Prov.* 3. 16. *Length of days is in her right hand, and in her left hand riches and honour: Her ways are ways of pleaſantneſs, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retains her.* That wiſdom conſiſteth in knowing, loving, and obeying God, and truſting upon him. It is good ſtudying that wiſdom, that giveth eternal felicity and glory.

We find but two things in the interiour of man, which we may be ſure not to loſe by death: The one is the ſubſtance and intellectual faculties of our ſoul of immortal nature, which cannot be ſo offuſcated with the miſts of the fleſh but ſhe is cleared of them, when ſhe is freed of the body; The other is that ſupernatural wiſdom, when it pleaſeth God, to endow our mind with it, even his knowledg, his love, conformity of our will unto

unto his will, and faith in his promiſes. Of other ornaments of the ſoul we cannot certainly ſay, what we ſhall keep and what we ſhall loſe. It will be therefore wiſely and thriftily done to labour for that which we may be ſure to keep when we have got it, and of which, death, that takes away all other poſſeſſions, ſhall deliver us a full poſſeſſion. It is a great diſcouragement to them that ſtretch their brains upon Algebra and Logarithmes and arguments in Friſeſmo, as it were upon tenterhooks, to think that all that learning ſo hard to get, will be loſt in a moment. Who would take the pains to load himſelf with it, ſeeing that it gives nothing but vexation in this life, and leaves in the ſoul neither benefit nor trace after death; unleſs it be the guilt ſticking to the ſoul to have miſpent the ſtrength of wit upon negotious vanities, and neglected good ſtudies?

Yet am I not ſo auſtere and peremptory as to deſpiſe all the ſpiritual endowments which we are not ſure to keep after death. For many of them are ſuch, that as we are not certain to keep them after death, ſo we are not certain to loſe them by death. Many of thoſe periſhable ornaments are nevertheleſs good gifts of God. But our mind muſt be ſo diſpoſed, that in theſe ſeveral ornaments of the ſoul we ſeek a contentment proportionate to the aſſurance that we have of their abiding with us. We are moſt cer-

tain that the knowledg and love of God are Permanent poſſeſſions, and impart to their poſſeſſors their permanency; there then let us apply our ſtudy and place our permanent content. We are not certain whether the other ſpiritual ornaments will continue with us after this life. Then let us not beſtow our principal ſtudy about thoſe things which we are not ſure to keep; nor place our chief content in them. Let the Soul loſe none of her advantages, let her glory in her eternal goods, and there fix her ſelf: Let her rejoice alſo in thoſe goods which ſhe hath for a time, according to their juſt value, which muſt be meaſured by their uſe.

Before we conſider the ſeveral ornaments of the ſoul more particularly, we muſt conſider her ſubſtance and faculties. The Soul is immaterial and ſpiritual, bearing in her ſubſtance the image of her Creator, and more yet in her faculties, and natural endowments, which before her fall were in an eminent degree of perfection: for *to be made after the likeneſs of God* includeth all perfection, in ſo much that this high expreſſion, to be adequate unto man, hath need to be contracted to the proportion of a created nature.

Of that primitive perfection the traces are evident ſtill, in that reaſoning quickneſs, and univerſal capacity, that goeth through all things and compaſſeth all things, that remembreth things paſt, that provideth for things to come, that

that inventeth, judgeth, ordereth, and brings forth ingenious and admirable works. The principal is that the ſoul is capable to know God, love him, and commune with him: A priviledg ſpecial to Angels and Souls of men above all creatures; as likewiſe they are the only creatures capable of permanency, which is a participation with Gods eternity, ſuch as finite natures may admit.

Humility would not give us leave to conceive high enough of the price of our ſoul, but that the only Son of God, God himſelf bleſſed for evermore, hath ſhewed the high account that he made of her; So high that he thought it worth his taking the like nature in the form of a ſervant, and ſuffering death with the extremity of pain and ignominy, that he might recover and ſave her when ſhe had loſt herſelf.

The ſoul being of ſuch an excellent nature, and after her decays by ſin reſtored to her primitive excellency by grace, is a rich poſſeſſion to herſelf, when God gives us the wiſdom to obey that evangelical and truly Philoſophical precept of Chriſt, *Luk.* 21. 19. *In your patience poſſeſs your ſouls*; not giving leave to the impatience of cupidity and fear to ſteal that poſſeſſion from us. But the ſoul never hath the right poſſeſſion of herſelf, till ſhe have the poſſeſſion of God. To poſſeſs God and to poſſeſs our ſoul is all one, for the ſpirit cannot be free, nor happy, nor his own, but by his union with his original Being,

Being, whereby God and the ſoul have a mutual poſſeſſion one of another; A bleſſed union begun in earth by grace, and perfected in heaven by glory. The contrary ſtate, which is to be ſeparated from God, is the perdition of a man, and the extremity of bondage, want, and miſery.

Here to undertake an exact anatomy of the ſoul would be beſides my theme, and more yet beyond the poſſibility of right performance. For as the eye cannot ſee it ſelf, the ſpirit of man cannot look into his own compoſure; and in all the Philoſophical diſcourſes upon that ſubject, I find nothing but conjectural. It is more profitable and eaſie to learn the right government then the natural ſtructure of the ſoul. It is part of the knowledg of the ſoul, to know that ſhe cannot be known; and that her incomprehenſibleneſs is a lineament of her Creators image.

The ſpirit of man is more quick and ſtirring then clear-ſighted, and many times is like a Falcon that flieth up with his hood on. He hath a good wing, but he is hood-winkt. How many wits take a high flight, and know not where they are? And where ſhall you find one that underſtands throughly the matter that he ſpeaks of? The Authors that write of all animals and plants, underſtand not the nature of a caterpiller or a lettuce; how then ſhall they underſtand the nature of intellectual ſubſtances? Certainly all our Philoſophy of the nature of things is but ſeeking

ing and gueſſing. *Job* 8.9. *We are but of yeſterday and know nothing, becauſe our days upon earth are as a ſhadow*, ſaith *Bildad*. Our life is a ſhadow becauſe it is tranſitory, but more becauſe it is dark. The Earth where we live is inwrapt in clouds, and our ſoul in ignorance as long as we live upon earth; and yet we are as reſolute and affirmative in our Opinions as if we had pitcht our Tabernacle in the Sun: We could not ſpeak with more authority if we were poſſeſt, as God is, with the original Idea's and the very being of things. A wiſe and moderate man will not be carried away by that preſumption, neither of others nor his own, but with humility will acknowledg the blind and raſh nature of the ſpirit of man, that knoweth nothing and determines of all things, that undertakes all and brings nothing to an end. Pure truth and full wiſdom lie in the boſom of the Father of lights: Our ſouls are little, unclean, narrow-mouthed veſſels, uncapable to receive it but by ſmall drops, and that little we receive we taint by our uncleanneſs.

In our ſoul we conceive two intellectual faculties, the underſtanding and the will; In the underſtanding three, imagination, memory, and Judgment. Imagination is that which makes all the noiſe; entereth every where, inventeth, reaſoneth, and is always in action. To it we owe all the ingenious productions of eloquence and ſubtilty; It is the inventor of arts and ſciences, the learner

learner and poliſher of inventions. It is of great ſervice, and gives great content, being well managed, and employed in good things. The office of imagination being to transform it ſelf into the things that it takes for objects: it is transformed into God when it applies it ſelf unto God, and is transformed into the Father of all evil, when it applieth it ſelf unto evil.

Memory is the Exchequer of the ſoul, keeping that which the imagination and judgment commit to her truſt. In the primitive ages when the world ſtood in need of inventions, a quick and fertile imagination made able men. But in theſe laſt ages, a well furniſht memory makes a rich and a full mind; ſo it be not deſtitute of the two other facu'ties. In vain doth the imagination invent and collect induſtriouſly, and the judgment prudently determine, if the memory be not a faithful keeper of the inventions of the one, and the determinations of the other, and together a ready prompter at need of that ſhe hath in keeping. It is memory that keeps this good treaſure of which the Lord Jeſus ſpeaks, *Matth.* 12. 35. *A good man out of the good treaſure of the heart bringeth forth good things.* But ſhe keeps evil as well as good, and often more firmly then good. An evil man out of the evil treaſure of his heart brings forth evil things. Of her nature ſhe is indifferent to good and evil, as a paper to write what one will upon, and a cheſt that will keep any

any thing. According to the things that are put into that cheſt, it is either a cabinet that keeps jewels, or a ſink that receives ordure. If we will have the right uſe and content of our memory, we muſt furniſh it with good and holy things, that it may always prompt matter to our mind, to commune with God, and to direct and comfort our ſelves. For when it is fraught with evil and vain matter, it will thruſt evil and vain things upon us, when the occaſion and our own mind calls for things good and ſerious, as an idle ſervant that brings his Maſter a pair of cards when he calls for a Book of devotion. Many times we heartily deſire that we could forget certain things, which our memory importunately ſets before us on all occaſions.

Judgment is the nobleſt part of the ſoul, the Chief Juſtice determining what the imagination diſcuſſeth, and the memory regiſtreth. Imagination makes witty men, memory learned men, but the Judgment makes wiſe men. The wiſe man is he that judgeth aright, not he that diſcourſeth finely, nor he that learneth well by heart.

For the ſtrength of the ſeveral faculties the natural temper of the brains doth much, but ſtudy perfecteth them, the judgment eſpecially; for ſome have made themſelves a judgment by uſe and experience, who had none in a manner by nature.

Of

Of theſe three faculties, the Imagination which is the ſeat of wit and invention, hath a nearer kindred with judgment, then memory with either; for wit will ripen into judgment, and in diſtracted brains both are imbezelled together, while memory remains entire. It is ordinary to ſee dull fools have a great memory. And it is credible that the largeneſs of the memory (eſpecially when it is ſtretcht with overmuch learning) leſſeneth the two other faculties; as in three rooms of a floor, if the one be made very wide, the two others muſt of neceſſity be little.

The Judgment calls all things before his tribunal, and examines them upon two points, whether they be true or falſe, good or evil. There it ſtays, when the ſubject requires contemplation only; but when it requires action, then the determination of the judgment makes the will to move towards that which the judgment hath pronounced to be true and good; for to move towards that which we judge to be falſe or evil, we cannot. For although our will follow many times falſe and evil objects, the judgment always conſiders them to be true and good, in ſome reſpect; Neither would our will ſo much as bend towards any object, unleſs our judgment did before warrant it to us, true and good. Truth and falſhood have their ſprings without us: But moral good and evil, as far as they concern our innocency and guiltineſs, have

have their ſprings within us; and both ſpring from our judgment, to which we muſt attribute what is aſcribed to the heart by *Solomon* (in whoſe tongue one word ſignifies both.) *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the iſſues of life.*

Herein then lieth wiſdom, the worker and keeper of contentment of mind, to give a ſound judgment of objects, and thereupon to give good counſel to the will for embracing that which is good, and reſiſting all oppoſitions to it by the arms of righteouſneſs on the right hand and on the left, ſo that the ſoul, as a well balaſted and well guided ſhip, may cut her way through the waves, and make uſe of all winds to ſteer her courſe to the haven of ſalvation and Gods glory, poſſeſſing calm within, among the ſtorms abroad. But for that wiſe and bleſſed temper, there is need of a higher wiſdom then the ſtrength of Nature and the precepts of Philoſophy can afford to the judgment.

By Judgment, men are wiſe; but by the Will, they are good. Wiſdom and goodneſs always go together; when they go aſunder, they are not worthy of their name. For that man is not wiſe that inſtructeth not himſelf to be good; and that man is not good that doth good actions, not out of wiſdom and knowledg, but out of ſuperſtition or cuſtom.

The chief vertue of the underſtanding is the know-

knowledge of God, and the chief vertue of the Will is his Love. Theſe two virtues comprehend all others, and help one another. They jointly give tranquillity and content to the ſoul, when we exerciſe our ſelves in the knowledge of God, becauſe we love him; and when we love and obey him, becauſe we know him to be moſt good, moſt wiſe, moſt perfect, and moſt worthy to be loved and obeyed.

The right bent and true perfection of the will of man is an entire concurrence with the will of God in all things, both to execute the will of his command and undergo the will of his decree; in both walking ſo unanimouſly with God, that man have no other will but God's. He that hath thus transformed his will into Gods will, poſſeſſeth a quiet and contented mind. For when we will always what God wills, our will is always done.

The will is the reaſonable appetite of the ſoul; beſides which there is in the ſoul joined with the body an appetite half reaſonable and half ſenſitive, which comprehends all the Paſſions, ſome of which have more of the reaſonable, ſome more of the ſenſitive part, according as they ſtick more or leſs to the matter. They muſt be the ſubject of the next Book.

CHAP.

CHAP. XVIII.

Of the Ornaments acquiſite of the underſtanding.

WE are ſo blind at home, that we know leſs our natural then our acquiſite goods: Yea without acquiſite goods we are little ſenſible of the natural goods of the ſoul. The natural Ornaments of the Underſtanding, quickneſs of wit, fidelity of memory, and ſolidity of judgment, are, ſeen only in the acquiſitions made by ſtudy and uſe, for they that trade not with that patrimony of Nature, loſe moſt part of it, and differ little from beaſts. The acquiſitions of the underſtanding may be reduced to theſe two heads: Science, and Prudence.

Science is the husbandry of the ſoul, a field whoſe vertue is never known till it be husbanded. Prudence is above Science in dignity, but Science precedeth Prudence in order, as the means go before the end.

This poſition that prudence is the end, and ſciences are the means, gives the true light to chooſe thoſe ſciences that deſerve a ſerious ſtudy. Sciences are multiplyed to a great number, and grown to a goodly perfection in this Weſtern world. They have their ſeveral uſes and beauties. But becauſe it is impoſſible to entertain them all, the prentiſhip being long and life ſhort, thoſe eſpecially ſhould be followed which are

ways to true Prudence, teaching men to live well and dye well. It is the learning, ſo much recommended by *Solomon*, *Prov.* 4. 13. *Take faſt hold of inſtruction, let her not go, keep her, for ſhe is thy life.*

Of thoſe that court learning, ſome do it out of neceſſity, to get their living; They chooſe ſciences as they do their wives, thoſe that are fitteſt for houſe-keeping. Others that have wealth and leiſure, chooſe ſciences as they chooſe their Miſtreſſes, the faireſt and moſt recreative. But of ſciences as of women, the moſt recreative are not always the moſt honeſt; as all ſciences that are buſie about predictions for the future.

Of humane ſciences the moſt part hath more luſtre then price: Learning in Tongues is a fine Ornament, and of great uſe, yet not anſwerable to the labour and time that it ſtands in. When we have learned to name Heaven and Earth five or ſix ſeveral ways, we know their natures never the better for that. A wiſe man will rather ſeek the uſe then the luſtre of languages. And for his own uſe he ought not to deny to himſelf that innocent delight to be able to reliſh the eloquence of the tongues, which with great reaſon have the vogue among the learned; there being nothing that doth more ſweeten and poliſh the mind then good matter clad with a ſtile ſimple and elegant, like a ſmooth and well-coloured skin laid over ſtrong brawny limbs.

There

There are ſtudies that have little luſtre and leſs price, and yet by their ſevere garb go for wiſe and ſerious. Such is School-philoſophy, which for three or four hundred years hath reigned in our Univerſities, and rough-caſted Divinity with barbarous terms and crabbed diſtinctions. For as if School-men would outdo *Pilates* ſouldiers that crowned the head of our Saviour with thorns, they have habited his doctrine with thorns all about from top to toe, ſo thick that themſelves can hardly ſee the day through. The writings of School-men are like Labyrinths, which in a little piece of ground have a very long and intricate way. For the learning of thoſe Ages being confined within a ſhort compaſs, thoſe reſolute and irrefragable Doctors (for ſo they ſtile one another) not being able to travel far, and yet eager of going, did but turn and wind within their narrow limits, and croſt a thouſand times the ſame way. It is ſcarce credible how little there is to learn in all that huge maſs of harſh ſubtilty. It is true indeed that in all ſtudies of men there is vanity, and the learning that ſucceeded that ruſty learning hath a merrier vanity. But ſince it is ſo, that there is vanity in both, give me rather a fair and ſmooth vanity then a grim and rugged. *Si nugæ, ſaltem ſint canoræ.* Serious fools are the moſt troubleſom.

Arts that regard the civil good are of ſo much

price as they bring utility to the publick, and benefit to the profeſſors. Every one muſt get skill enough in his art to be uſeful for ſociety, and to live in the world. But there are ſome ſciences, which, though eſpecially profeſt by ſome, belong alike to all, and regard the profeſſion of man as he is man. For God hath created and placed us in the world to learn three things; How the world is made, What the world doth, And what we muſt do in the world. How the world is made, we learn by natural Philoſophy, the Sphere and Coſmography. What the world doth, we learn by Hiſtories. What muſt be done in the world we learn out of Ethicks and Politicks, and eſpecially out of Divinity. Theſe Sciences are beneficial and delightful; and to be altogether ignorant of theſe, is to live in the world, not knowing for what. A prudent man will pick out of theſe what is moſt fit for his principal end, which is to glorifie God, inform his judgment, order his life, and content himſelf.

All the Learning that we lay up muſt end in Prudence. Wherefore thoſe ſtudies that form the judgment, muſt be more carefully tended then thoſe that exerciſe the imagination. Mathematical ſciences are admirable, but this they have, that they take off the mind from matters of judgment and prudence, and fix it altogether upon quantity and material proportion.

Prudence is the guide of all vertues, and march-

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eth before to give them light. Yea ſhe comprehends them all, for nothing is ill done but for want of prudence, and the great prudence is to be religious, juſt, conſtant, and temperate. *Nullum numen abeſt, ſi ſit prudentia.* *Solomon* giving ſuch an expreſs charge and ſo often repeated, to get prudence, thereby recommendeth all vertues, and above all, the fear of God which is the beginning of wiſdom. Prudence is that *eye* which the Lord Jeſus calls *the light of the body*, *Matth. 6. 22.* that is the conduct of life. And whereas vertues conſiſt in keeping a juſt temper between extreams, they owe that skill unto prudence, for unto it belongs the ordering and diſpoſition of things. Prudence ſheweth what is requiſite for every vertue. Prudence governs all the free actions of life.

My end here is to know the price, not to give the rules of prudence: But thoſe Authors cannot be excuſed, that have ſet out treatiſes of prudence, without giving any counſel for the direction of a mans behaviour in publick or private occurrences, but only definitions expounded at large, diviſions, and diſputations whether it be a vertue moral or intellectual, contemplative or practical. Whether the *actus elicitus* of prudence be to know or to will, and what difference there is between acting and doing. Goodly inſtructions to form a Counſellor of State, and to underprop a tottering Commonwealth. Could

theſe Doctors have done worſe for themſelves, if they had undertaken to juſtifie the ordinary reproach againſt learning, that prudence lyeth out of the circuit of Scholarſhip, and that it is incompatible with learning? This they juſtifie more yet when they paſs from contemplation to practiſe. For, in a Council, though but of a mean Corporation, tradeſmen many times will ſpeak more pertinently then great Scholars.

Of this the fault lyeth not in Learning, which is the right way to Prudence, but in not chooſing the right learning for prudence, and applying ones mind to other things: For neither *Tranſcendents* nor *Modals*, not *Heſychius* nor *Suidas*, not *Apogees* nor *Excentriques* teach a man wiſdom. It were a wonder if they that never learned wiſdom, underſtood it: There are two ways to get it, Science and Experience. Theſe men have neither, that have ſpent all their ſtudy about Syllogiſms or Horoſcopes. But take me a Scholar that hath made prudence his ſtudy, and bent all his learning to that mark, ſeeking it firſt in Gods Book, the ſpring of all wiſdom, then in the writings of wiſe men both antient and late, and in hiſtory which is the Miſtreſs of life; Let him ſtudy men and buſineſſes, as well as books. Let him converſe with the wiſeſt and beſt verſed in the world, and conſummate himſelf in experience. When ſuch a man ſhall ſpeak in a Council of State among unlearned men, it will appear how raſh

rash and injurious that sentence is, that learning and prudence are incompatible; and how far the learned go beyond the ignorant for deep insight into businesses, and healing or preventing publick evils.

Because we seek here the just price of things, we must not attribute too much unto Science and Prudence. These two together make a goodly match: By knowledge and wisdom a man differeth from a beast. But both are subject unto vanity. For knowledg, take the verdict of two the most learned of all the Canonical writers, *Solomon* and St. *Paul*. The first will tell you, *He that increaseth knowledg, increaseth sorrow. Eccl.* 1. 18. The other, *Knowledge puffeth up.* 1 *Cor.* 8. 1. Sorrow and pride are the ordinary effects of Learning, but when it meets with a strong and meek spirit upheld with Gods grace. Pride will easily get into those that have some, but little learning; for it is a point of ignorance for one to think he is learned when he is not. But when we are advanced in learning, we learn that we know nothing, and discover the uncertainty of sciences; that they perform not what they promise, that new writers give the lye to the old, *Eccl.* 12. 12. that *of making many Books there is no end, and much study is a wearines of the flesh.* A wise man that will reap from learning utility and content, must expect no more of it then it can afford. He will deal with learning as with money, he will not

be a ſervant to it, but make it his Servant. When he is paſt the drudgery of the School, he will (if he can) make his ſtudy his paſtime, not his task.

Prudence is no leſs ſubject to vanity then Learning, but rather hath more uncertainty. For ſciences have certain objects, ſince they conſider univerſals, which are always the ſame, what change ſoever happen in the particulars. But prudence, having no object but particular things caſual and uncertain, cannot have but an uncertain ſeat upon ſuch an unſtayed bottom; for though there be general rules of prudence, they muſt continually be bowed and made longer or ſhorter according to the accidents and circumſtances; which being every where different, require alſo every where a different manner of conduct. After a wiſe deliberation and an induſtrious managing of a buſineſs, an unfortunate end many times will follow. How oft hath the moſt mature prudence bin overcome by folly and precipitate raſhneſs? Of which the principal cauſe is the provocation of Gods jealouſie by humane wiſdom, when it grows to preſumption. *Iſa.* 24. 15. *Woe unto them that ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, Who ſeeth us? and who knows us?* For God who is called *only wiſe* by St. *Paul*, *Rom.* 16. 27. for which he will have him glorified for ever, is highly offended when any pre-

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tends to ſhare in that title which is his only, and takes a delight to blow upon projects made up with great art, to ſhew to the wiſe of the world that they are but fools.

To judg wiſely of the buſineſſes of the world, we ſhould ſee the wheels and inward motions of them, but they are hidden from us. We can hardly pry into the counſels of men, how can we penetrate into the Decrees of God, thoſe great and ſecret motions lockt up in the cloſet of his wiſe providence? In the greateſt revolution of our age, we are eye-witneſſes how the wiſeſt counſels of a party have always turned to their ruine, and the faults of State on the contrary party have always bin fortunate. To one ſide prudence and imprudence have bin alike pernicious. To the other prudence and imprudence have bin alike advantageous. Let us look up to God, whoſe ways are not our ways, and his thoughts are not our thoughts, and againſt whoſe will no ſtrength and no counſel will hold. The future being to us a dark empty ſpace where we ſee nothing, no wonder that humane prudence ſeldom hits right in her forecaſt for the future. The prudent man hath as much advantage over the imprudent as one that hath good eyes over a blind-man; but when both are in the dark, one ſeeth no more then the other. Many future events are as dark to the wiſe, as to the unwiſe. And when wiſdom is moſt clear-ſighted, it can but

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regulate the counsels, but cannot dispose of the events.

The wise man hath this benefit of his wisdom, that if his counsels succeed well, he can make good use of prosperity: And if his good counsels have an unhappy success, either he declines the blow, or gets a lenitive to it by prudence and patience; or he makes advantage of it for some good; and which way soever the staff fall, he never repents of a good counsel.

Of all the acquisite endowments of the understanding, Prudence is the best, therefore beyond all comparison more precious than all the goods of body and fortune: But together let us acknowledg that it hath a short sight, and a tottering bottom. Wherefore the great precept of wisdom, is, to mistrust our wisdom, and repose ourselves upon Gods wisdom and love. Let our prudence depend altogether upon his providence.

It is a great abatement of the price of humane prudence, that death cuts it off with the thred of life. *Eccl.* 2.17. This was a cause why *Solomon hated life*, even because the wise man dyeth as the fool. Yet had he wisely pondred the matter before *ver.* 13. *I saw that wisdom excelleth folly as far as light excelleth darkness: The wise mans eyes are in his head, but the fool walketh in darkness: but I perceived also that one event happeneth to them all.* It is enough to disdain the vanity of life, and of humane

humane wisdom better then life, to see a great Statesman that made a Kingdom to flourish, and the neighbouring States to tremble, to be cut off in the midst of his high enterprises and deep counsels, all which dye with him. *Psal.* 146. 4. *His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.* That plotting brain, from whose resolution the fortune of an Empire depended, shall breed worms and toads. And truly it should be unreasonable that this kind of prudence which hath no object but worldly and perishable, should remain permanent. But it is very consonant to reason that a higher prudence, which applyeth it self to permanent things, remain permanent. It is that permanent wisdom which our Saviour recommends unto us, *Luk.* 12. 33. *Provide your selves bags which wax not old, a treasure in the heavens that faileth not.* It is that wisdom which *Solomon* calls *a tree of life to them that lay hold on her*, because she lives after death, and makes the soul live for ever. Judg you of the price of these two sorts of wisdoms; the one that perisheth, and many times makes men perish; the other that endureth for ever, and will certainly make them that embrace her eternally blessed.

CHAP.

CHAP. XIX.

Of the acquisite Ornaments of the Will.

THe end of the instruction of the understanding is the ruling and ordering of the Will in a constant goodness, so much better then science and prudence, as the end is better then the means; unless by prudence we understand that wisdom which is employed about mans duty to God, and comprehends all vertues; for as in God all vertues are but one, which is his Being; likewise when we take vertues in a divine sense, one vertue comprehends many, as having some participation with the divine nature.

Commonly by vertue we understand uprightness of the will, because without it the vertues of the understanding, science, intelligence, and prudence, deserve not to be called vertues, and the more able they are, the more pernicious.

Vertue of all acquisitions is the most precious; without it the goods of body and fortune become evils, serving only to make a man guilty and miserable; for then the goods of the body give the faculty, and the goods of fortune give the opportunity to do evil; but without them Vertue alone is good, and fetcheth good even out of evil.

By vertue man is made like God who is the original vertue. Vertue gives glory to God, uti-

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lity to the publick, tranquillity and joy to the conſcience, relief to ſome, counſel to others, example to all. Vertue is reſpected of all, even of them that envy it. They that love not the reality of vertue, yet ſtudy to get the name of it, and to put upon their falſe coin the ſtamp of vertue. All the hypocriſie in the world is an homage that Vice payeth unto Vertue.

A vertuous man may be ſtript of his eſtate by his enemies, but of his vertue he cannot. Becauſe he keeps it, he is always rich. Vertue ſtrengthneth him in adverſity, moderates him in proſperity, guides him in ſociety, entertains him in his ſolitarineſs, adviſeth him in his doubts, ſupports him in his weakneſs, keeps him company in his journeys by ſea and land. If his ſhip ſink, vertue ſinks not; and he whether living or dying ſaveth it and himſelf. By vertue he fears neither life nor death, looking upon both with an equal eye, yet aſpiring to depart and to be with Chriſt; but bearing patiently the delay of his departure, becauſe he is already with Chriſt by a lively hope. Vertue ſteering the ſoul makes it take a ſtraight and ſafe courſe to heaven, and there abides with him eternally; for vertue as well as glory is *that treaſure in heaven, where neither the moth nor the ruſt corrupt, and where thieves do not break through and ſteal. Matth. 6.*

Philoſophy conſidereth three vertues in the will, Juſtice, Fortitude, and Temperance, excellent ver-

vertues, the first especially, which in effect contains the two others; for it is the right temper of the will, not drawn aside from the integrity of a good conscience, either by oppositions of adversity, against which fortitude stands fast; or by allurements of prosperity, from which temperance withholds the appetite. Good conscience (of which we have spoken in the first Book) is nothing else but justice.

For these vertues wherein mans duty and happiness consisteth it were hard to find Elogies equal to their worth. But there is great difference between the excellency of Vertue in it self, and such vertue as is found among men. The exactest justice that man is capable of, is defective and infected with sin. All our righteousnesses are as the defiled cloth. Wherefore the description of a just counterpoise of the will, never swerving either on the right hand or the left, never shaken from his square *cubus* either by afflictions or temptations, is a fair character fit to set before our eyes, to imitate as neer as we can; as fair pictures, in the sight of breeding women: But truly such a perfect vertue subsisteth not in any subject under heaven. In this world to be just, is only to be somewhat less evil then others.

If a perfect Justice cannot be establisht in the private policy of a mans soul, it is not to be lookt for in publick policies. Justice being pure in her original, becomes impure and maimed being knead-

kneaded by the weak and unclean hands of men, *Job* 14.4. *Who can bring a clean thing out of an unclean?* Of this it were easie to give instances out of the forms of Justice, and out of the very Laws in all States. But it is a point of justice to respect her in those hands to which divine providence hath intrusted her, and to add strength to her weakness by our voluntary deference.

Man being weak in justice, cannot but be so in her appurtenances, fortitude and temperance. The highest point unto which humane precepts endeavour to raise fortitude, is to make patience a remedy to evils remediless. But how short the bravest men come of that remedy in their pains and griefs, daily experience sheweth it. The vulgar placeth the vertue of fortitude in striking and massacring, which is rather a barbarous inhumanity; and if it be a vertue, Tygers are more vertuous then men.

As for Temperance, her very name sounds weakness. For he that is not subject to be corrupted by evil suggestions, hath no need of temperance. That man is temperate that knoweth how to keep himself from himself; who therefore is naturally evil, and prone to vicious excesses: wherein men are inferiour to beasts, which are not tempted with covetousness and desire of superfluities, but keep within the bounds of nature and necessity.

Where there is a compleat vertue, there is neither

ther fortitude nor temperance; Therefore these are not in God, who is the original vertue. He hath no need of fortitude, for he hath no danger to overcome; and no use of temperance, for he hath no affection that need to be restrained; whence it follows, that man also when he is once brought to his perfection of vertue, which is his full union with God, shall have neither fortitude nor temperance, as having no evil to oppose, and no cupidity to repress. Justice is the only vertue that outliveth the body, and lives eternally with God; not that justice establisht in the Polities of the world, for in heaven there is neither selling nor contracting, which are the subjects of communicative justice: And as for the distributive, which hath two offices, to recompense vertue and to punish vice, humane justice exerciseth but the last; recompence is accounted an act of grace, and is rare: Whereas Gods justice regardeth so much more reward then punishment, as a thousand is more then three or four, as it is expreſt in the precept against Idolatry. *Exod.* 20. 5. and 6.

That justice of good Christians which outliveth temporal life, is the uprightness of their will, which in the passage of the soul to the high seat of perfection will be wonderfully mended and sublimated. While the spirit liveth in the flesh, though the will were never disturbed from its uprightness by the tumult of passions, yet

yet it could not be raiſed to a degree of uprightneſs above the proportion of the illumination of the underſtanding. Now the underſtanding is obſcured in this world with a miſt of errour, receiving but ſome few rays of the Sun of righteouſneſs through a cloud.

I like very well the ſetting forth of a fair and compleat notion of Vertue filling the ſoul with joy; which is not a chimera and a fiction, for every good ſoul muſt once be really brought to that perfection in his final union with God, who is the ſovereign good of man, the original perfection, and vertue in ſubſtance. But I wiſh together, that while we ſet before the eyes of men, a high character of a wiſe and vertuous man, compleat and happy in himſelf, we put them in mind of the ſickly condition of mans ſoul, as long as ſhe dwells in the fleſh, that none be deceived with thoſe Idea's of imaginary perfection which *Pagan* Philoſophers aſcribe to the wiſe man living according to nature.

To the Chriſtian only it becomes well to deſcribe vertue in a perfect character, 2 *Pet.* 1.4. *partaker of the divine nature*, and though it be above his pitch, yet to aſpire to it; for he knows whom he hath believed, and where he may get a perfection *exceeding abundantly above all that he aſks or thinks, according to the power that worketh in him*, *Epheſ.* 3. 20. yea ſo far as to be *filled with all the fulneſs of God*. But in the mouth of

Philoſophers that expect no perfection but from their own nature, nor a longer duration of their vertue then of their natural life (and of ſuch men there are more in the world then one would think) thoſe high expreſſions of the greatneſs and happineſs of a vertuous man are illegitimate, unſuitable, and unbecoming; for either theſe characters are true, and then they were not made for them; or they are productions of a wild and phantaſtical pride. *Seneca* deſcribing his wiſe man ſaith, that he cannot be ſhaken with any thing, and that he marcheth equal with God. Alas poor little man! Do but diſcharge a piſtol at his ears, though charged with powder only, you ſhall ſee that ſtout champion, which marcheth equal with God, mightily ſhaken and diſcompoſed in his march. There needs but the ſting of a *tarantula* to make him skip and dance, put his vertue out of tune, and turn all his Philoſophy upſide down. Another was ſaying *virtute mea me involvo*, I wrap my ſelf about with my vertue, as if it had bin an armour cannon-proof and thunderbolt-proof. Though it had bin ſo, and impenetrable to temptation beſides, yet it is not impenetrable to death, for theſe diſciples of nature only, pretend not to extend the life of their vertue beyond the life of nature. To what purpoſe all thoſe bravado's for a mortal vertue; that the wiſe man is always free, always rich, always happy, that he wants nothing

thing becauſe he hath himſelf, that he is King of the univerſe and Maſter of fortune, that in all conditions he is ſafe, ſtedfaſt, and content, and finally that he is always in health; but when he hath got a cold, as *Horace* jeſtingly addeth. This is ſtretching man beyond man. That wiſe man after all that flouriſh is a calamitous creature, weak, needy, unſtable, ſubject to err, to ſin, to ſuffer, and in the end to dye. Certainly if among all the Philoſophical vertues humility and faith be wanting, they ſerve but to puff up a man and make him burſt and periſh. Let us before all things humble our ſelves before God, who is the only wiſe and righteous, miſtruſting our ſelves and putting our truſt in him. Then let us ſeek wiſdom in his wiſdom; and to frame our ſpirit upon it let us implore the aſſiſtance of his Spirit. After that, moral vertues will become eaſie to learn, and pleaſant to practiſe. They ſhall obtain a good reward in heaven; and in earth work their own recompence.

CHAP. XX.

Of the World and Life.

HAving lookt within and about us, and beheld the courſe of the World in its parts, let us now behold it in the great. Which may be done two ways, Either in the outward ſcene of mens actions, or in the inward motions of Gods

providence that are visible to us in some part. In both these respects the World is incomprehensible; in the former for its great variety and confusion, in the latter for its infinite deepness.

The outward face of the world is a stage of wickedness, vanity and misery. Wickedness is universal; for although in Policies there be some face of order and justice, without which no society can subsist; Yet if one look to the reality of the actions and intentions of men, the two great trades of the World are fraud and oppression. There is a general maxime which every man denyeth, and every man (in a manner) practiseth, That wisdom consisteth in thriving by other mens harms: Publick and private contracts, bonds, sureties, and hostages, are fences against that general inclination, and yet many times are imployed to execute it. All securities both by strength and law are grounded upon that Opinion that none abstains to do harm, but he that wants power. In the best composed States governed with most integrity, particular interess bears the sway, howsoever publick good be pretended. Wherefore that is the best form of State where the more good the Sovereign Magistrate doth to the publick, the more he advanceth his own private interess.

Rapine is the universal practice of the World. Whole Nations live of nothing else. Indeed the *Europeans* follow it with some outward reservedness,

neſs. There is no leſs wickedneſs among us then with the *Arabians* and *Moors*, but there is more hypocriſie. We do not rob Caravans of Merchants, and take no men upon the Chriſtian coaſts to make them ſlaves, but we ſuck out their blood and marrow by quillets of law, we overthrow our Country to build our houſes with the publick ruines. *Phil.* 2. 21. *All ſeek their own, not the things of the Lord Jeſus.* We give indeed that reſpect to piety and vertue that we will be reputed good, but we are afraid to be ſo. Little ſcruple is made of unlawful profit and pleaſure, only care is taken to do ill feats with little noiſe. The life of the World is a play where every one ſtudieth, not to do his duty really, but to act his part handſomly. I leave out more notorious crimes, becauſe they are eminent, and ſet themſelves out by their infamy.

To the wickedneſs of the World is joyned vanity, weakneſs and folly. For one cunning man there is ten thouſand Idiots, whoſe blindneſs and raſh credulity is a ſervant to the covetouſneſs and ambition of a few crafty dealers. And yet the moſt crafty are not free of the captivity of cuſtom and ſuperſtition, whereby a mans ſpirit is hooded with errour, and ſtarts at truth and good counſel. The World is a croud of giddy people juſtling one another, A company of blind people following one another, and holding by the cloak them that go next before. If the

former fall, ſo will the others; and it would be thought want of civility to ſtand when the guides are falling, or to offer to ſee when all the company is winking, and to refuſe to ſin *a la mode*. Youth is fooliſh, old age is doting. Orators tell us idle tales with much gravity. To pleaſe the people one muſt deceive them. The vulgar is ſet up in an uproar upon light occaſions, and for light reaſons pacified again. They leave the ſubſtance to run after the ſhadow. Paſſion not reaſon makes them turn now to evil, now to good; in both the more impetuouſly, the more weakly. They have ſome good Opinion of vertue, and eſteem it by hearſay, till it come near, and then they cannot abide it, labouring to deſtroy vertuous men, and after they are deſtroyed eſteeming them again, and calling for them when they are no more. Gallants are ſlaves to other mens Opinions, neglecting the duty for the ceremony, leaving health and conveniency for a conceited decency, living at a venture, and dying at random.

The life of the World is a falſe game, where there is perpetual juſtling out one of another, whether it be at great ſets, when one nation drives another away by invaſion, and one faction in the State puts down the contrary; or by playing every one for himſelf, each one catching what and where he can, whoſoever be a loſer by it.

Out

Out of that hideous confuſion a woful miſery muſt needs follow in the world, where for one winner there are a hundred loſers. Man by nature is miſerable, compoſed of a ſickly body, and a ſpirit that is his own tormenter. But as if all that were not enough, he is deſtroyed by his own kind. There is but two ſorts of men in the World, oppreſſours and oppreſſed; *Pſal.* 74.20. *The dark places of the earth are full of the habitations of cruelty*, which is alſo *Solomons* contemplation. *Eccleſ.* 4.1. *I conſidered all the oppreſſions that are done under the Sun, and beheld the tears of ſuch as were oppreſt and they had no comforter, and on the ſide of their oppreſſors there was power, but they had no comforter. Wherefore I praiſed the dead, which are already dead, more then the living which are yet alive. Yea better is he then them both which hath not yet bin, who hath not ſeen the evil work that is done under the Sun.*

This argument of the wickedneſs, vanity and miſery of the world is ſo ample, ſo known, and ſo well treated by others, that I may excuſe my ſelf of further inſiſting upon it. All this is but the exteriour face of the world: But the inward motions, and the ſecret order of Gods wiſe conduct among all that diſorder, hath never bin ſufficiently conſidered; though there be enough to be ſeen on the dyal of that great clock, to judge at leaſt of the wiſdom of the great workman, and acknowledg that there is a deep and divine art in that hidden machine of the counſels

of his providence. A conſidering eye may mark how both by the concourſe and the oppoſition of ſo many free, ſtirring and diſorderly agents, certain orderly and unavoidable events are produced, determined in Gods eternal decree: How many different ends and intentions which all ſerve for Gods end. Yea though they be evil, God fetcheth good from them, and turns them to his glory. Wherefore after we have thoroughly known the world as wicked as it is, weak, blind, confuſed, and turbulent: yet let us acknowledg that all that diſorder is uſeful, and that among ſo much evil there is nothing but doth good. The inſolency of ſome ſerves to exerciſe the patience of others, and form them to vertue. Gods indulgence pouring plenty into the mouths that blaſpheme him, teacheth his children to do good to their enemies, and not to be more haſty then God to ſee juſtice executed on the wicked. It is a goodly ſtudy to be a diſciple of Gods providence.

Conſider how the States of the World are maintained by their own diſeaſes. *France* is ſwarming with poor and vagrants, and idleneſs is thought there to be eſſential to gentile blood; but hence it comes that the King gets armies as ſoon as the drum beats, and is the terrour of his enemies and ſupport of his friends: Whilſt other States whoſe policie is ſo provident as to leave neither poor nor idle perſon among them, are put

put to hire ſouldiers of all nations with great labour and coſt, and commit their ſafety to outlandiſh and unintereſſed ſouldiers. States as well as wine have need of ſome lees for their preſervation. Among the *Turks*, *Muſcovites*, and *Tartars*, the tyrannical unlimited power of the Sovereign, and the blind obedience of the people, keep the State in peace, which otherwiſe would be torn with civil wars. Groſs ſtupid ignorance keeps ſome nations in concord at home; Whilſt other nations by their wit and learning are diſquieted with endleſs factions. The ſavage and uncivil humour of ſome people makes them conſiderable, and they are reſpected of all, becauſe they reſpect no body. Many times a State by a foreign invaſion, and by diviſions at home hath learned to know his ſtrength, and is become warlike and formidable to his neighbours. The natural want of neceſſary things in a Country, too little for the many inhabitants, have cauſed the people to traffick over all the world, and made the abundance of all regions tributary to their vertue. Covetouſneſs penetrates both the *Indies*, and compaſſeth the world about like the Sun, to bring us pearls to hang at the ears of our Miſtreſſes, and pepper to ſtrew over our cucumbers. For that end great companies of Merchants are aſſociated, and the fortunes of Princes and States are ventured in great Sea-fights. But out of that hazardous folly,

folly, which certainly is a great diſeaſe of the mind, a great bulk of new knowledg in natural things accrueth to the publick ſtock of learning, and thereby a great gate is open for the propagation of the Goſpel. So admirable is Gods providence, who by ſmall weights ſets great wheels on going, and makes uſe of the vanity and unſatiable greedineſs of men to bring near the remoteſt parts of the world by the bond of commerce, and advance his Kingdom. Thus among the giddineſs of publick commotions, the iniquity of great actions, and the vanity of their motives, the wiſdom and goodneſs of the firſt cauſe brings under his ſubjection, the folly and the wickedneſs of inferiour agents. *Rom.* 3. 17. *Deſtruction and miſery is in their ways, and the ways of peace they have not known:* But they are in Gods hand, who will bring all to a good end.

The reaſon why we complain of the badneſs of the time, is that we ſee but one piece of it. But God that beholds with one aſpect the whole ſtream of time from its ſpring in the creation unto the mouth where that great river diſgorgeth it ſelf into the Sea of eternity, ſeeth that all which ſeemeth evil by parcels, is good when all parts are taken together. And not only he beholds it, but he conducts it moſt wiſely, and to that wiſe conduct we muſt humbly leave the rectifying of all that ſeems amiſs to us in the courſe

courſe of the times. It is a great comfort to our mind, and a great help to our judgment in publick diſorders and private croſſes, that we may be certain that God is an agent above all agents in all things, even in the worſt, which he makes inſtruments; to ſome of his juſtice, to others of his bounty, to all of his wiſdom.

Among ſo much evil yet there is ſome vertue in the world, and where it is not obeyed, yet it is reſpected. If the torrent of the perverſity of the time becomes ſo rapid that good men cannot row againſt it to any preferment, it will never bar them from all havens of retreat; and to force them to a retreat many times it is to compel them to their good and reſt; for as they are further from the favour of great men, they are freer alſo from their factions. During the tempeſt one may ſleep at the noiſe of the waves. There is no place ſo unſafe and full of trouble, but the God of peace may be found in it; And they that truſt in him, repoſe themſelves ſafe and quiet under his wing. The world ſhall never be ſo wicked and ſo contrary to good men, but that they may do good to the world againſt its will.

One thing muſt make us look kindly upon this world, that it is the Hall of Gods houſe, where we wait expecting to be advanced to Gods preſence; and all things that happen to us in this life, help to bring us to that Land of Promiſe.

miſe. All creatures not corrupted by ſin ſpeak to us of God. Yea every thing, good and bad, gives us matter to lift up our thoughts unto God. Nature ſmiles upon them that love God. Then his law direct us, His promiſes comfort us, He guides us by his Spirit. He covers us by his providence. He ſhews us from above the prize kept for us at the end of the race. By which means we are leſs weary of the world then they that ground their hopes upon it. And after we have balanced with a calm judgment the good and evil that is in the world, we find that the world goeth better with the good then with the bad; life cannot be very bad, if it be a mans voyage to God.

OF

OF PEACE AND Contentment of Mind.

BOOK III.

Of the Peace of Man with himſelf, by Governing his Paſſions.

CHAP. I.

That the right Government of Paſſions depends of right Opinion.

THe right employment of a Chriſtian Philoſopher that will have peace at home, is to calm the tumult of Paſſions. For the ſenſitive Appetite is in the ſoul as the common people in a State. It is the dregs and the loweſt part of the ſpirit, that hath a near affinity with the outward ſenſe, greedy, raſh, tumultuous, prone to diſcontent and mutiny. Reaſon in a mans ſoul holds the place of a Sovereign, which many times is ill obeyed. She is like the coach-

coach-man, and the Paſſions like the horſes, fierce and hard-mouthed, pulling hard againſt the bridle, which many times they pluck out of her hands.

Of this a cauſe is given, which is natural and good. That the firſt years of life before a man be capable of the uſe of reaſon are altogether under the empire of the Appetite, which being uſed to rule doth not willingly become a ſubject to Reaſon, when age and inſtruction awake that higher faculty; and in many that rebellion holds till they be far gone in their life, or to the very end. Wherefore it will be a wiſe part to tame the opiniatre appetite of children, beginning at the firſt year of their life, to teach their eager will to be denyed. He that was uſed to yield to his Nurſe, hath already taken a ply of obedience, and will more readily bow to reaſon when age brings it.

That tender age breeds another cauſe of the diſobedience of Paſſions to right reaſon: That the childs judgment is dyed with falſe Opinions of the objects which his appetite embraceth. For in the age when the Appetite is ſole regent in the ſoul, the Fancy and the Memory are filled with images proportionate to the outward appearance, making the child take all that is guilded for maſſie gold, all glittering things for precious, and feathers and ſugar-plums for the Sovereign good. Which firſt imaginations, being ſomewhat cleared of their groſſeſt fog by age and experience, yet leave theſe falſe notions in the mind, that things are within ſuch

ſuch as they appear without: and that wealth, gallantry, and the pleaſure of the ſenſe, are the beſt things of the world; Opinions which preſently prove ſeeds of covetouſneſs, ambition and luxury, which in ſhort time (as all ill weeds) will grow ſtrong and fill the ſoul with trouble and miſery.

Then the firſt, yea the only courſe to free the Appetite of vicious Paſſions, is to heal the underſtanding of erroneous Opinions. The Appetite cannot but go aſtray when the underſtanding is blind. When the underſtanding is free of error, the Appetite is free of Vice. For although many times Paſſion run into diſorder contrary to the light of the underſtanding, that never happens but when the underſtanding hath conſented for a while to ſome falſe opinion ſeduced by the flattery of Paſſion, that ſtroaks him and puts her hand before his eyes; for it is impoſſible for the Appetite to embrace that which Reaſon ſeeth and pronounceth to be altogether evil.

The great error of the underſtanding, which makes the paſſion to apply it ſelf to an evil object, or to a good object otherwiſe then it ſhould, is a miſtake in the true price and true inconvenience of things; Which being once well known, we ſhall bate much of our deſire and fear of moſt things which we ſeek or avoid with great earneſtneſs, and ſhall become earneſt to get other things which we neglect, and to avoid other things which we deſire.

I have

I have endeavoured in my ſecond Book to repreſent the juſt price of the chief things that we commonly eſteem & deſire, and the true inconvenience of things that we diſeſteem or fear. But becauſe it would be an endleſs labour to treat of all the ſeveral objects of our Paſſions, I will but recommend to every perſon that loves the clearneſs and tranquillity of his mind, never to ſet his love and deſire upon any thing, before a mature conſideration of what it is, and what it is worth, and never to be angry or ſorry for any thing before he hath calmly and leaſurely examined whether it be evil, and if ſo, then in what meaſure; weighing as carefully and impartially the qualities and circumſtances that contradict his inclination, as thoſe that contribute towards it. Thus he that delights in a glaſs muſt remember well that it is a glaſs; and after he hath ſufficiently conſidered the pureneſs of the matter and the handſomneſs of the faſhion, he muſt conſider alſo that it is brittle ſtuff, and that it will laſt but till the next knock; So ſhall he learn to love it according to its true price, and no more; his love will laſt no longer then the glaſs, and when it is broken he will ſay, I knew before that it was a glaſs.

Thus alſo to love and deſire a dear perſon as much as it is fit, and no more, we muſt well conſider her nature and juſt value; And when Paſſions will overvalue her with Idea's of perfection above their juſt ſize, Reaſon will bate of it, ſaying,

With

With all this perfection ſhe is a humane creature, and therefore faulty, mutable and mortal, and as ſuch I muſt deſire her before I have her, cheriſh her when I have her, and mourn for her when ſhe is taken from me. Let us proportion our affection to the quality of the ſubject, and we ſhall love it as we ought.

Thus for other Paſſions, right Opinion is the moderator. It keeps fear from increaſing dangers, pride and raſhneſs from leſſening them, hatred and choler from making our enemies appear more deformed and guilty then they are, ſadneſs from aggravating evils, joy from diſappointment of falſe hopes. In a word, right opinion is the faithful guide of the appetite, the rule of equity, and the preſerver of tranquillity.

But becauſe when the objects ſhew themſelves, the violent commotion of the paſſion, without warrant from the judgment many times will ſhake reaſon from right Opinion; it muſt be ſtudied upon, when the mind is at reſt, and reaſon muſt be confirmed in it by long and careful inſtitution, and ſtrengthened by holy reſolution.

The firſt thing of which we muſt have a right opinion, is God: Not to preſume to comprehend the Incomprehenſible, but to have a reverent belief of his goodneſs, juſtice, power, and wiſdom, of his conſtancy in his promiſes and love, and of his eyes ever open and bent towards us, both to keep us and to take notice of our thoughts, words, actions, and affections.

The next thing of which we must be careful to get a right opinion, is our selves, to know our own strength, that we repose not a groundless trust upon it, and to mark the weakest places of our souls, and those avenues by which temptations set upon our passion, that there we may double our guard.

Then we must endeavour to get a right opinion of the course of the world, the genius of the times, and the nature of men and businesses, particularly of those men that we must converse with, and of the businesses that concern us. Of those things also that use to flatter or fright our Passion; lest we be more moved to get or avoid them then they are worth, and lest we neglect them if they be worth seeking or shunning.

Thus in matter of seeking Preferment we must think soberly before, whether it be worth the necessary pains to get it, and whether it will recompense the cares, the envy, and the opposition that attend it. The like when we are tempted by unlawful profit and pleasure, the advantage that is hoped by it must be calmly weighed with the disadvantage of displeasing God and troubling our conscience. And so when anger sets us upon revenge, we must endeavour to get the right Opinion of the use of revenge, what comfort, what benefit it may bring, and whether meekness and pardon of the offence for Gods sake be not more capable and likely to bring us content and real utility.

It

It is an old and a wiſe counſel to make a pauſe every time that we feel ſome ſtrong commotion in our appetite, to give time to reaſon to conſider of it. That pauſe muſt be employed to ſcatter all the clouds that Paſſion ſpreads before the eyes of the underſtanding, and help reaſon to recover the ſight of right Opinion, that we may obey that wiſe and rational command of the Lord Jeſus, *John* 7. 24. *Judg not according to the appearance, but judg righteous judgment.*

CHAP. II.

Entry into the diſcourſe of Paſſions.

MY end is to bring Paſſions under the obedience of right reaſon, not to deſcribe exactly their nature. A task where Naturaliſts come ſhort of performance; And no wonder, ſince they take a ſubject in hand where reaſon ſeeth nothing, as if one would make an Anatomy in the dark; for in nothing is our ſoul ſo blind as in the compoſure of her ſelf; Yea the trueſt natural contemplation of paſſions is of no great uſe to govern them: What doth it concern him that ſtudieth the moderation and the right uſe of Paſſions, to know that Joy comes by dilatation of the ſpirits, Sadneſs by contraction of the ſame, Love by diffuſion, Hope by elevation? For my part becauſe I ſeek utility, I will be more careful to find the moral counſels by which Paſſi-

ons are moderated, then the natural ways by which they are moved. And if in the following diſcourſe of Paſſions I keep not exactly the order and number received in the Schools, or treat of ſome mixt Paſſion among the ſimple, it will not be out of ſingularity, but becauſe I underſtand not perfectly thoſe diſtinctions.

The firſt thing to be conſidered about Paſſion, is whether we muſt have any, or utterly deſtroy it, as the *Stoicians* and *Epicureans* would do. This queſtion, whether we may have Paſſion with vertue, is as if one asked whether there may be wooll with cloth, for Paſſion is the ſtuff of Vertue, and Vertue is but a paſſion wiſely moderated: If there were no Paſſion, there would be no vertue. If then the Paſſion be ſick, it muſt be healed, not ſlain, and much leſs muſt it be ſlain when it is in health, leſt it fall ſick.

It may be ſaid for the Philoſophers that would cut off or rather root out paſſion, that it is an errour that doth little harm: for man being naturally too paſſionate, we muſt pull to the contrary extreme to bring him to a vertuous moderation; for after we have rooted it out as much as may be, there will remain ſtill too much of it.

Beaſts have alſo their Paſſions, and by them men are allyed with beaſts. But the appetite of the beaſt is meerly ſenſual, the Appetite of man is partly ſenſual, partly intellectual. Paſſions may be marſhalled into three orders, according

to

to the three principal faculties of the ſoul; The inferiour order is of them that are only in the ſenſitive Appetite, and have their motions for the body only, as hunger and thirſt; Over theſe reaſon hath leſs power, for it cannot perſwade him that is hungry not to be ſo, but it may retard the ſatisfaction of the appetite.

Other Paſſions are lodged in a higher ſtory, and ſeem to be ſeated in the Imagination, as the Paſſion that one hath for curioſities and images of perfection increaſed by the deſire. Theſe are more capable to be ruled by reaſon.

The third and higheſt order is of intellectual Paſſions, as the love of learning and contemplation. Theſe are more immediately in the power of reaſon. It is the part of reaſon to form and moderate thoſe Paſſions which are meerly under her juriſdiction, and keep a ſhort bridle to thoſe paſſions that are moved without her leave, by nature, chance, or fancy.

As in a well governed kingdom all is done by the King, the faculties of the ſoul muſt be kept in ſuch order that within us all be done by Reaſon: When that Sovereign is wiſe and well obeyed, peace is in the inward State of man. But when the Sovereign is made ſubject to his natural Subjects, the ſenſual Paſſions; then the ſoul is like a body with the heels upward, and the whoſe policy of the mind is turned upſide down.

Being to ſpeak of the paſſions as the winds

that stir and toss that inward sea of the soul, I must also speak of the Vertues that serve to repress them. Not to treat of each severally and prolixly, but to bring them to action, and to minister to every Passion its proper remedy.

CHAP. III.

Of Love.

LOve is the first of all Passions, and the cause of most part of them. It is the motion of the soul towards objects that promise rest and contentment. By Love men are good or evil, happy or unhappy, as that passion is applyed to good or evil objects.

In every soul there is a Master-love, which bears rule over all the other Passions, and subjecteth them to its principal object. According to the quality of that object, love is perfect or unperfect, for as the objects of the sight change in some sort the apple of the eye into their colour and shape, so by receiving the image of the beloved object into our soul, our soul is transformed into it, and wedded to its qualities. He that loves a sordid thing, becomes sordid. Doth any love his hounds with that principal love? his soul becomes of the same quality as his hounds. He that loveth a high object, becomes high by that love. He that loveth God the sovereign good, receiveth the sovereign good into his soul.

Many

Many cauſes contribute to the contentment of mind, but the chief cauſe of it is a worthy love. And it may be truly ſaid, that neither in heaven nor in earth any thing is pleaſant and contenting but Love. *God* himſelf *is love*, ſaith St. *John*, 1 *Joh.* 4. 16. And I conceive (as much as a finite mind dares conceive of the infinite God) that in the ſubſtantial love embracing the three perſons of the God-head, conſiſteth both their perſonal union and their felicity.

I have ſpoken before of the vertue of love which unites us with God, and ſhewed that it is mans great duty and ſovereign felicity. And hereafter I muſt ſpeak of the Chriſtian love due to our neighbours, which is called charity; and of the love of ſociety, which is friendſhip. In all theſe relations love is a vertue, either acquiſite or infuſed. But here we conſider it as a natural Paſſion, which yet we muſt endeavour to raiſe to a vertue, and for that we cannot but return again to the love of God.

The moſt natural love is the love of the ſex. A Paſſion meerly ſenſual, and common to men with beaſts. And yet it is that Paſſion which keeps the greateſt ſtir in mans heart and in the world. That love ſoftneth magnanimous ſpirits, and draws down the ſoul from the heaven of holy meditation to the dregs of the matter. But for that Paſſion, a man might come to a degree of Angelical purity in this world. Wherefore there

is great need to learn how to repreſs it. To root it out (if one could find in his heart to do it) would be deſtroying nature, and reſiſting the ordinance of God, who gave that inclination to all animals for the propagation of their kind. But becauſe God gave alſo reaſon to men above other animals, and his knowledge to Chriſtians above other men; the love of the Sex hath need to be led by a better guid then Nature, elſe it is brutiſh, and that which is innocent in beaſts is vicious in men. By it men inſtead of the pleaſure which they hunt after ſo hotly, find ſadneſs, remorſe, infamy, deſtruction of body, ſoul, and eſtate. It is a fearful ſentence, that *no whoremonger nor unclean perſon hath any inheritance in the kingdom of Chriſt and of God. Epheſ. 5. 5.*

It is a criminal and deplorable folly to turn into a ſnare of damnation that volupty which the indulgence of the wiſe Creator hath given to all animals to invite them to the continuation of themſelves in their poſterity; and to climb up at the window with peril to ſteal pleaſure with crime, whilſt marriage opens the door to it, unto which God, men, honeſty, duty, utility, and facility, invite us.

Love altogether carnal doth not affect the perſon but the pleaſure, unleſs by the perſon a mans ſelf be underſtood. Love of beauty is love of ones ſelf, not of the deſired perſon, ſince beauty is deſired for pleaſure. When that love of the

ſex

sex is joyned with a true affection to the person; and that affection grounded in vertue, and encouraged with mutual love, then love and friendship meet and increase one another; And if marriage followeth, it may prove the greatest of temporal contentments.

But as in unlawful love there is need of continence to refrain it, so in the lawful there is need of temperance to moderate it. Temperance is the preserver of love, and of pleasure also; Both are lost by excess. As the flame of a taper turned upside down is quencht by the substance that feeds it, so love goeth out by too much plenty of aliment. But though love and pleasure could maintain themselves in the excess, neither body nor mind losing any thing of their vigour, yet there would be more loss then gain in it; for fervent Passion troubleth the serenity of the soul, and any thing that subjecteth the understanding to the appetite, degradeth the soul of her excellency, especially when the appetite is meerly sensual.

Because in conjugal life two loves meet, the love of the sex, and the love of society; It will be a wise course, to tye the last with all the bonds of benevolence. These bonds are piety, sweet conversation, tender care of the beloved person, patience to bear with her infirmities, and a little winking not to see all that might diminish love, omitting nothing to make the best of a bargain which cannot be undone. That indissoluble knot which

which unto fools makes marriage a heavy yoke, is unto the wise a help to contentment, for by that necessity they are taught to love what they must love, and to seek their delight in their duty.

The greatest fervour of love is not in matrimony, for there one hath always at hand wherewith to cool his thirst; nor in unlawful lust, where also one knows how to allay his heat, though with the detriment of his conscience; but in woing, and in longing desires tending to marriage. That heat is increased by the lawfulness of the end, and the suggestion of a bewitched reason unto the conscience, that one that loveth honestly cannot love too much: And if that heat meet with opposition, it increaseth again by difficulty, and often there is more love where there is less hope. *Quóque minùs sperat, hôc magis ille cupit.* Passion will frame in a mans fancy an advantageous image of the beloved object, which stands continually before him; appears to him in dreams, breaks his sleep, interrupts his best thoughts, and his most important businesses, makes his spirit a sea in perpetual agitation; and his most quiet intervals are sadness and a brown study. The worst is, that God is forgotten, and the love of heaven is put out by the love of the world.

Many not only of the vulgar sort but of the bravest minds having split their ship upon this rock, there is need of extraordinary care to avoid it. So much greater, because our Christian Philo-

sophers

sophers have taken less care to appropriate their remedies to this sickness; for when they inveigh against carnal and vicious love, those lovers who are perswaded that their love is all virtuous, because they would not though they could, unlawfully possess the beloved person, esteem that these censures belong not to them: And yet, God knoweth that their love is too carnal, though they were virgins in their very thoughts, for even the immoderate love of a mother to her child is carnal and vicious.

They need then to be put in mind that their love cannot be pure in the quality, as long as it exceeds in the quantity, excess of love for a worldly object being a most impure quality; for that Master-love which rules in the soul and brings all other Passions under, is due unto God alone, who will be loved with all our heart, with all our soul, with all our strength, and with all our understanding. This the Lord Jesus calls *the first and the great commandment. The great*, because it is the chief duty of man, which comprehends all other duties. And *the first*, because it is a comment upon the first precept of the law, *Thou shalt have none other Gods but me.* As then we must adore none but God alone, we must love none but God alone with that Master-love which gives to another the sovereignty over ourselves; for that love is a true adoration, whereby all the faculties of the soul bow and pro-

prostrate themselves before the beloved object. When carnal love is the Master-love in a soul, then the soul hath another God then the true God; and that passion makes a burnt-offering of the heart to a false God, some weak sinful creature. Certainly those impetuous burning fits of carnal love are violent rapines of the proper rights of God, for to him belongeth the heart, and upon him those raptures and strong agitations of love should have been bestowed; him only we ought to love with all our soul and with all our strength. O how far are these violences from those which must take the Kingdom of God by force! And how many tears and plaints of smarting remorse must fond lovers pour, to do penance for so many tears and plaints of carnal love, that opinatre imbecillity, whereby a man pines and torments himself for the love of another!

Sometimes these two sorts of tears proceeding out of such different causes, have met together in generous and religious souls, who being transported with those violences of humane love, were at the same time strongly moved with godly jealousie, the conscience grieving and expostulating with the Appetite for yielding unto any but God the seignory of the heart: Then the love of God oppress in the heart under the weight of the world and the flesh, powerfully bestirred himself, and getting strength by opposition

poſition overcame that rival love, and became in the end Maſter of the place.

But alas, one victory doth not end the combat; For carnal love, when we think that it is ſhut out, will re-enter, having the porters of the ſoul, the ſenſes, on his ſide, which open the gate to its objects without the leave of reaſon, and help it to make ſtrong impreſſions upon the fancy; Whereas the immaterial beauty of God hath no help from the ſenſes, and makes no impreſſion upon the imagination; but in recompenſe it doth immediately illuminate the underſtanding, and work upon the affections, and ſo ſanctifieth and ſtrengtheneth them, that after many combats, carnal love is ſubdued; and if it plead nature for ſtaying with us, yet it is brought to ſuch a ſubjection that it moveth no more but orderly, and within the limits of piety and reaſon, poſſeſſing but ſuch a parcel of the affection as it pleaſeth the love of God to allow nature to hold under him.

The limits and rules of reaſon about the choice of the ſubject of that love, are poſſibility, lawfulneſs, and conveniency. The meaſure of love muſt be according to the price of the ſubject. But when it comes to wedlock, another meaſure is requiſite, that of obligation and duty; before wedlock, love is prone to over-value his ſubject: Let lovers remember that the moſt perfect perſons are humane creatures, therefore a humane

love

love is fit for them, not a divine ſervice; for then we ſerve them as God alone muſt be ſerved, when we make them Miſtreſſes of our heart. Take the beſt of them, their beauty will fade, their ſweetneſs will ſowre, and their perſons muſt dye; this bates much of their price. Fair Diamonds would not be ſo dear, if they could grow pale and wear out. Know once the moſt lovely perſons, you ſhall not admit them to competition with God for the poſſeſſion of your heart.

Love aſpireth to perfection. He then muſt be beloved above all things, who makes them perfect that love him. It is more then Ladies can do, though never ſo perfect. But by loving God who is the ſovereign perfection, we become like him in our meaſure, and are changed into the ſame image.

And ſince delight is the bait of love, we muſt love him above all things, that ſatisfieth us with true delight. *Pſal.* 16. 12. God *in whoſe preſence is fulneſs of joy, at whoſe right hand there are pleaſures for evermore.* Carnal love makes the heart ſick. It is ſullen, fantaſtical and tumultuous. It conceives great hopes of content, and comes ſhort of them; It gives for one pleaſure a thouſand ſorrows. But the love of God is a continual enjoyment, a conſtant peace, a ſolid joy; and if ſometimes one ſuffer for him, he repays for one ſorrow a thouſand pleaſures.

Many

Many lovers of beauties are not beloved of them. But whoſo loveth God, muſt be ſure that God loves him. Yea that God loved him before he loved God; the love which he bears to God is an effect of the love which God bears to him. And is it not a great encouragement to love, when one is ſure to be accepted and beloved again? That ſubject which only deſerves to be loved with all our heart, is eaſie to be won to a mutual love: Other objects of our love, being infinitely under that prime ſubject, are far more difficult to win.

Our love of God is not croſt with abſence as the carnal. For him we fetch no unheard ſighs, and ſhed no unſeen tears. God is always near them that ſigh for him, and *puts up their tears in his bottle. Pſal. 56. The Lord is nigh to all that call upon him.* He travelleth with them abroad, He keeps houſe with them, yea in them; He ſweetens their griefs, he anſwereth not only their words but their very thoughts.

Many times we love them that can do us no good, though they love us; many times alſo we are impoveriſhed by the love we bear them. But our love to God makes us rich, for it gets already poſſeſſion of God, who is the Author of all good gifts. *Pſal. 36. 10. With him is the fountain of life, and in his light we ſee light.* To love him is to raiſe ourſelves to ſovereign honour and felicity.

Briefly

Briefly, if one will have favours, gratious countenance, ſweet individual company, poſſeſſion, enjoyment, fullneſs of joy for ever, let him turn the point of his love heavenwards. Divine love will make him good and happy in the higheſt degree. Theſe benefits are not to be expected of carnal love. A ſickneſs which is the ſame in the appetite as a fever is in the blood, ſometimes in a cold, ſometimes in a hot fit. It is a perpetual ebb and flow of fear and hope, and it cannot but be continually ſhaking and wavering, ſince it pins the felicity of a man upon another, who hath no felicity, inflaming his heart to a ſubject weaker many times, and more neceſſitous then himſelf.

And if theſe inconveniences be found in the honeſteſt love of the ſex, how much more in the unlawful and unchaſt love?

Of this ſickneſs the moſt uſual, not the beſt remedy, is to drive out one Miſtreſs by another; but the way to get liberty, is not to change ſervice. Inſtead of getting out of the ſtorm into a harbour, they are toſſed from one rock to another. He then that will expel one love by another love, muſt betake himſelf to a love that may change his ſervitude into liberty, which the love of God will afford, and none elſe. So the grand remedy of carnal love is to exerciſe ourſelves in the love of God, and gladly to conſider what a ſacrilegious part it is to erect a little idol

of

of our ſenſual appetite in our heart which is Gods Sanctuary, and what a hainous rebellion it is to chuſe another Maſter then God.

Thence (without an extraordinary mercy of God) one of theſe two evils will follow. Either God, jealous that we love another more then him to whom all our love is due, croſſeth our deſigns, and makes us miſs that which we ſought after with ſo much eagerneſs: Or, in a greater indignation he gives us that which we prefer before him, and whence we expect our higheſt happineſs, which afterwards turns into bitterneſs and ruine. You ſhall ſee many impetuous corrivals, ſuitors of an evil woman, as fiſhes juſtling one another, ſtriving for a mortal bait; The ſtrongeſt and moſt unfortunate driveth the other away, and by taking is taken and deſtroyed. *Solomon* who had but too much expetience in this matter gives this account of it. *Eccl.* 7. 26. *I find more bitter then death the Woman whoſe heart is ſnares and nets, and her hands as bands. Whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.* Women might ſay little leſs of men. There is no cheat, no witchcraft, comparable to that of carnal love, neither is there any thing that works ſadder effects. Of which the moſt ordinary is, the loſs of the tranquillity of the ſoul: A loſs not to be recompenſed by all the love-pleaſures that luſt can ſuggeſt to the imagination.

No Paſſion ſins more againſt that rule truly Chriſtian and Philoſophical, to *dwell at home*, and not to ſeek our content out of ourſelves, which is the ſame thing as to ſeek it in God, for in God is our true being, and God is found within us, if we have the grace to ſeek him there, as we ought. But carnal love makes a man to ſeek all contentment out of God and out of himſelf, ſo that he is never at home, always abroad, and always under the power of others.

Neither doth any other Paſſion ſo enormouſly tranſgreſs in the two extreams, both to overvalue and undervalue the price of things. For a lover will raiſe the price of the beloved object above Nature and poſſibility; and together caſt away his eſtate, his honour, his conſcience, and hazard his life, as things of no account, to get that idolized object.

It were a wonder if young people, being all naturally inclined to that burning fever, did not get it after ſo much pains taken to bring them to it. For how many books are written for that very end? How many amorous fables, which to write and to read is the buſineſs of them that have none? There young men are taught, that vertue conſiſteth in being paſſionate beyond all extremity, and that great feats of arms and high fortunes and atchievments are only for lovers. There maids learn to be deſperately in love, diſſem-

diſſembling, proud, and bloody, and to believe that all is due to their ſupremacy, ſeeing in thoſe books the world torn with wars by the jealouſie of ſome Princes lovers and rivals, and many thouſands of mens lives ſacrificed to the fair eyes of a Lady. There alſo they learn to be crafty Miſtreſſes and ill wives; they have need to learn obedience, but in theſe books they learn ſoverainty. Women being more given to theſe books then men, ſhew that though they have leſs fouge of love then men, they have nevertheleſs a more conſtant inclination to it.

Whoſo will keep himſelf holy in body and affection, and preſerve his ſoul ſerene and free from the tempeſt of that turbulent Paſſion, muſt avoid the reading of ſuch books whoſe proper office is to raiſe thoſe ſtorms in a mans blood and appetite. And I know not whether it be more dangerous to read diſſolute books which make of carnal love a jigg and a matter of ſport, openly ſhewing the ordure and the folly of it; or doleful amorous fables which make of it a grave and ſerious ſtudy, and under the colour of honeſty and conſtancy of love, managed with an artificial and valorous carriage, hood-wink and bewitch the readers mind with a pertinacious Paſſion, making their brains run wild after chimera's and hollow imaginations, whereby ſome have run mad. Indeed one cannot follow the fancies of Romances without ſtraying from

right sense; Neither is there any thing that makes the heart more worldly and carnal, and brings it further from God. I will be judged by all good souls that would betake themselves to exercises of piety, when they were newly come from this kind of reading; Let them say in conscience how far estranged from God they found themselves, and ill disposed to every good work.

Sure it is not without reason that these writers set up false Gods, as being conscious to themselves that their writings are deviations from the true God, and ashamed to name the God of truth among their fables. Also because with some of them, it is a prime piece of love-complement to make discontented lovers to wreak their anger upon the Deity, they will have this excuse ready, that they are not blasphemies against the true God, but against the gods of *Homer* and *Hesiod's* making. But from these blasphemous expostulations with false gods the readers learn to do the like with the true, and to avenge themselves upon him of all things that cross their impetuous Passion. The same books set up the murtherous discipline of duels, as a gallantry of love, whereby lovers seal their affection to their mistresses by the blood of their rivals or their own.

There are other matches of the wild fire of carnal love which must be carefully avoided, wanton discourses, vicious companies, occasions to do evil, conversation with vain malicious women,

women, whoſe chief aim and task is to catch all the men that come in their way, not that they may keep them, but triumph over them, and caſt them away, and feed their own vanity with the diſappointment of their ſuitors.

Take heed of idleneſs, it is Satans pillow, the counſellour of vice, and eſpecially the procurer of luſt. He that doth nothing, thinks on evil. Take heed of intemperance. Carnal love is ſo inbred with the matter, that whatſoever heateth the blood ſets the appetite on fire. Wherefore *Jeremiah* ſets intemperance and incontinence together, *Jer.*5.8. *They were as fed horſes in the morning, every one neighed after his neighbours wife.*

There be two great remedies to take down that heat, The one corporal which is marriage inſtituted by God for that end, a holy and honourable ſtate: When both the parties are good, and love one another, it is the greateſt ſweetneſs of life. But whether a man be married or deſire to be, he muſt think on the vanity and ſhort continuance of the moſt pleaſant things of this world, the frailty of life, the certainty of death, the uncertainty of the hour; thence to infer the concluſion of St. *Paul*, 1 *Cor.*7.29. *But this I ſay, brethren, that the time is ſhort, It remains that they that have wives be as they that have none*, And ſo they that are woing muſt be as though they were not woing; that is they muſt impoſe moderation upon

their affections out of a wiſe apprehenſion of the vanity of the world and life, *ver.* 31. *uſing this world as not abuſing it: for the faſhion of this world paſſeth away.* Wherefore ſhould we love with ſo much fervency that which we cannot keep when we have got it, which we muſt leave, or which muſt leave us?

The other duty is Spiritual, and it is that great and perpetual duty to love God. Let that holy Paſſion always rule in our hearts. Let us give to God his proper right, which he demandeth in his word, *Prov.* 25. 26. *My ſon give me thy heart*, and let us keep ſuch a watchful guard about it, that none ſteal it from him and us.

Our love to a worthy Conſort being ſo moderated will become both lawful and pleaſant. Humane condition hath nothing ſo delightful as a reciprocal love: Yea of all things to which mans will doth contribute, it is the only pleaſant thing. But, as navigable rivers enrich a countrey with commerce and plenty, when they keep within their ſhores, but ruine it when they overflow with a violent land-flood: Likewiſe, love while it keeps within limits, brings pleaſure and utility; when it exceeds them, it brings diſpleaſure and deſtruction.

Love that is not reciprocal will wear away in time. But a wiſe man will ſhorten the work of time with reaſon, and will not obſtinately court a perſon that will not love him. For of what price ſoever

ſoever ſhe be, in our regard ſhe is of no price if ſhe be not for us. We muſt love our enemies, but we muſt let them alone.

CHAP. IV.

Of Deſire.

DEſire hath a neer kinred with love, for it is the motion of the appetite towards the beloved object; This is the difference, that Love regardeth the preſent, Deſire aſpireth to the future.

Some deſires are natural, ſome beſides nature. Natural deſires are good and eaſily ſatisfied, as long as they keep within their bounds, the firſt whereof is nature, then reaſon to rule nature, and piety to rule reaſon. But we muſt take heed of miſtaking corrupted nature for pure. Pure nature is contented with little, but corrupted nature runs to exceſs, and embaſeth natural deſires with the allay of deſires beſides nature. It is natural for a man to deſire a woman, but it is beſides nature that he will have her ſo noble and ſo rich; that he increaſeth the deſired object with the imagination, and kindleth his paſſion by difficulty. It is natural to deſire meat, drink, cloathing, but it is beſides nature to deſire great feaſts, gay garments, and coſtly buildings.

Reaſon, indeed, was given us to embelliſh and inrich nature, but Reaſon (if it be well taught) will in all occaſions make uſe of nature to rule the

deſire, and teach it, that beſides Nature there can be no neceſſity. Thus if your coach break far from the town, inſtead of grieving and fretting, remember that Nature did not give you legs to ſit in a coach, and that it is not neceſſary for you to be carryed, as long as you can go. If you be repulſed in the purſuit of an Office, remember that God made you not a Treaſurer or a Counſellor of State, but a man; and that to diſcharge the Office of man worthily, there is no need to be a Treaſurer or a Counſellour of State. Apply this to all the croſſes whereby your deſire is oppoſed, you ſhall find in nature leſſons of reaſon and piety to rule it, and keep every where tranquillity of mind.

But when a man makes no account of the limits of nature, and the Appetite takes licence to deſire as much as it can, the whole world becomes too little for him. Nature hath bounds, but ambitious deſire hath none. If a luſtful greedy tyrannical man had as much power as deſire, he would violate the honeſty of all handſome women, and cruſh all the Empires of the Univerſe, no mans life could ſcape his anger, God himſelf ſhould not be ſafe in heaven. There are many ſuch men in the world; But the world may praiſe God that thoſe that have the vaſteſt deſire have the ſhorteſt power, and are kept by neceſſity within their limits of nature, even when their ambition moſt licentiouſly tranſ-

tranſgreſſeth thoſe limits. An idle wiſher will lye raving in his bed, raiſing his greedy thoughts by many ſteps of imaginary conqueſts as high as the crown of *China*; and then ſeriouſly deliberate whether he muſt make war upon the *Tartar* or *Japan*; till he be ſuddenly called down by his need from the height of his imperial projects to the low care of raiſing the wool of his old thred-bare cloak, and ſpining the coarſe rellicks of his Sunday-dinner to ſave him from the ſhambles till the middle of the week. *Prov.* 13.4. *The ſoul of the ſluggard deſireth and hath nothing.*

Need doth not ſo much breed greedineſs, as greedineſs need; For need many times limiteth greedineſs, and keeps the Appetite buſie about things neceſſary and neer hand; but whereſoever there is greedineſs, there is need, even in the midſt of plenty. A great King invading his neighbours Province, thereby confeſſeth himſelf needy, ſince he hath not enough of his own. So long as a man doth not reckon what he hath, but what he would have, he never hath his reckoning; for when he hath what he would he would have more, and all that he hath not is wanting to him; yea he wants even that which he hath, ſince he hath not ſatisfaction in it.

This evil being wiſely managed may prove a remedy to itſelf. For the inſatiableneſs of mans deſire, helps us to theſe two thoughts. The one, that all that the world affords is too little

little for man, ſince it cannot ſatisfie his deſire. The other, that, among that corruption, an image of Gods infinity is ſhining; for mans deſire is infinite, and nothing leſs then infinity, which is God himſelf, can ſatisfie him. Theſe thoughts ought to breed a reſolution in us, not to labour any more in vain to fill our infinite deſire with things finite and inferiour unto us, but to raiſe it to the infinite good, as only adequate to it, and the only object where we may find infinite ſatisfaction. They, and they only muſt expect ſatisfaction of their deſire, that may ſay after *Iſaiah*, *Iſaiah* 26. 8. *In the way of thy judgments O Lord have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee.*

Let us look lower. For as long as we live in this houſe of fleſh, we have inferiour deſires for the uſe of the fleſh. Natural deſires are formed upon the information of the ſenſes; let us take good heed that upon their natural information we form not deſires beyond nature, but let us proportionate our deſires to the true and ſimple information of our ſenſes, not to the falſe tale of our imagination, ſwelled and beſotted by our greedineſs. For the appetite and the imagination help to cozen one another. The turbulent appetite ſtretcheth the imagination, and the imagination thus ſtretched preſents to the appetite greater images then the natural.

As in the clay upon the potters wheel, if you trace

trace a ſmall circle, it will ſtretch and grow wider as the wheel turns and the clay ſpreads; likewiſe, a little image of the deſired object traced by the common ſenſe in the imagination, will grow as the imagination is dilated by the agitation of the deſire. Hence it is that the firſt impreſſion that the fancy receiveth of an ordinary beauty, becomes in ſhort time the Idea of a more then humane perfection; and the ſplendor of a gawdy equipage and attendance, having cauſed an agitation in the deſire, is ſoon imagined much greater then it is.

But as in popular rumors which are growing as they run, the firſt relater muſt be examined; likewiſe, to know the true ſtate of things, of which the imagination and the appetite increaſing one another make ſo much noiſe and ſhew, we muſt examine the firſt relater, the outward ſenſe, to undeceive the overheated deſire by an information in cold blood. It is true, that the ſenſes perceiving nothing but the outward ſhew will make ſometimes a diſadvantageous report of the objects, but then they ſtir not the deſire, but miſinform the imagination, which doth the like to the judgment, whereby the object appears evil, contemptible, or leſs deſirable then it is indeed. Wherefore I would not truſt altogether the report of the ſenſes, but ſo examine them by reaſon, that the ſoul be not ſeduced by the report imputed unto them. And indeed this will

will be no small prevailing over the appetite, if we can bring it to desire the things that truly belong to the senses, by no other idea then that of their simple report, so shall we limit the meerly sensual desires, according to Nature.

But because this might be thought an austere rule to keep in the desire within the limits purely natural, somthing must be yielded to custom and conveniency; Let the desire be allowed to walk a little beyond these limits of Nature, but so led by the bridle of piety and reason, that it make no wild escape. Let us desire things just, facile, neer hand, and inviting our hope, not troubling our selves about things remote and difficult.

To stay our desires, we must stay our thoughts before, and wean our minds of that false popular opinion, that thoughts are free; for it is the licentiousness of thoughts, that makes the desire licentious. He that permitteth to himself to think what he should do with a hundred thousand pounds a year, if he had them, will not be long ere he desire to have so much. He that consulteth what women he should choose if it were lawful and possible for him to keep as many as the *Turk* hath in his *Seraglio*, will presently wish it possible though it were not lawful; and this fancy will set his appetite on fire; Evil thoughts are next neighbours to evil desires; there is but one step between. He that will keep himself from an infamous house, must not take lodging at the next door.

The

The beſt way to ſatisfie the deſire of temporal things is to abridge it; A counſel comprehending theſe two, Not to depend of the future, and to be content with little for the preſent: Both are effects of an entire confidence in Gods goodneſs and providence. Of not depending upon the future I ſhall have ſeveral occaſions to ſpeak hereafter. To be contented with little is an unſpeakable treaſure. That way one may with much eaſe get plenty, which a covetous man cannot get by heaps of money ſcraped up with a greedy labour. He that deſires only what he can have, obtains eaſily what he will have; And he that deſires nothing but what pleaſeth God, hath obtained it already. All things ſmile on him, becauſe he receives all things at the hand of God, whom he knows to be good and wiſe. Little and much are all one to him, for both ſerve alike for contentment, as it pleaſeth God to extend a bleſſing upon it. Let us apply this to the three principal deſires that cauſe ſo much tumult and diſorder in the world, Covetouſneſs, Ambition, and Voluptuouſneſs.

CHAP. V.

Of Deſire of Wealth and Honour.

WHat I have ſaid of wealth and honour will perſwade any man of good ſenſe, that they are not ſatisfying objects of a mans deſire, and therefore not to be eagerly followed. It is our Savi-

Saviours conſequence, *Luk.* 12.15. *Take heed and beware of covetouſneſs, for mans life conſiſteth not in the abundance of things which he poſſeſſeth:* It is alſo *St. Johns* conſequence, who forbids us to *love the world and the things that are in it, becauſe the world paſſeth away*; 1 *Joh.* 2. Theſe are two powerful reaſons to moderate the deſire of the things of this world, drawn from their nature: The one that they are not neceſſary, the other that they are tranſitory: And yet the covetous and ambitious ſeek after them as if life conſiſted in them, or they were to endure for ever. Which they cannot thus deſire without turning their affection from the only neceſſary and permanent thing, which is God; *Matth.* 6.24. *You cannot ſerve God and Mammon*, ſaith the Lord Jeſus. For as when a channel is cut for a river in a ground lower then her bed, all the water will fall where it finds a ſlope, and leaves her former channel dry. Likewiſe the deſire of man, whoſe true channel is the love of God, will turn the whole affection of the ſoul towards low earthly things, when that ſlope deſcent of covetouſneſs and ambition is made in the heart, and nothing is left for God.

For it is improperly ſpoken, that a man pretending to great worldly honours is aſpiring too high; Rather he is ſtooping too low, for the moſt precious things of the world, yea and the whole world, are very much under the excellency of mans ſoul, and more yet below the dignity of Gods

Gods children. Whoſo then enſlaveth his ſoul of heavenly origine, called to a divine honour, unto temporal things, which in this low world cannot be but low, debaſeth his dignity moſt unworthily. And in all earthly things, high or low condition makes but little inequality, for ſtill it is earth; Hills and dales are alike compared with their diſtance from Heaven.

But what? as the Iſraelites quitted Gods ſervice to worſhip the golden calf, the luſtre of gold and honour will ſo dazle mens eyes and inflame their deſires, that they tranſport unto things of this world that devout love which they owe unto God. Wherefore St. *Paul* ſaith that *covetouſneſs is idolatry. Col.* 3. And it is no wonder, that the ſenſual objects prevail more upon Nature then the ſpiritual.

Yet covetous and ambitious deſires are not properly natural, but enormities of nature; for little proviſion ſerveth nature, whereas if all the waters of the ſea were potable gold, they would not quench the thirſt of covetouſneſs. Nature is contented with a mean degree, but crowns heaped up to heaven would yet be too low for ambition. Greedineſs is an unthankful Vice. It makes a man ſo thirſty after that he hath not, that he forgets what he hath, and thinks not himſelf advanced though he ſee a great many behind, as long as he ſeeth yet ſome before him. He cannot enjoy that he hath, becauſe he hangs upon

that

that he hath not. Thus he is always needy, diſcontented, unquiet, and ſpares his enemies the labour to find him a continual vexation. And whereas the proper uſe for which Deſire was given to man, is to ſupply his neceſſities, he makes uſe of his deſire to multiply his neceſſities.

To that ſickneſs theſe are the proper remedies. The firſt is to abridge our deſire and be contented with little. To him that contenteth himſelf with little, little is much: But to him that is not contented with much, much is little.

To abridge our deſire we muſt beat down our pride: That which makes a man think a great wealth to be too little for him, is his too great eſteem of himſelf. Whereas the humble and meek, though they have but little, think they have more then they deſerve. Whoſo will calmly compare what he deſerveth with that which God hath given him, ſhall find great matter to humble himſelf, and praiſe God, and ſilence the murmuring of his greedineſs. Let us remember our beginning. Being born naked a little milk and a few baby clouts ſerved us. Who would think that ſome years after, whole Kingdoms could no ſatisfie us? Yet our need ſince that time is not much increaſed. 1 *Tim.* 6. 8. *Having food and raiment, we may be therewith content.* A little is ſufficient for neceſſary deſires, but for curious and ſuperfluous deſires the whole world is too little.

Let

Let us employ our greedy deſire to heal it ſelf, conſidering that this greedineſs for the wealth and honour of the world ſpoils the enjoyment, and takes all content from it; for no man hath joy in theſe things but he that uſeth them as not uſing them: That greedineſs makes us ſeek them with torment, poſſeſs them with unquietneſs, and loſe them with anguiſh. Yea many times greedineſs hindereth the acquiſition. Good fortune ſeldom yields to them that will raviſh her, but to the wiſe and moderate, who though they loſe no opportunity, woe her as little concerned in her, and are always prepared for the repulſe.

That we ſpend no more about worldly fortune then it is worth; Put in one ſcale the ſplendour of honour and the plenty of wealth. Put in the other ſcale the labour to get them, the care and vexation to keep them, the peril, the envy, the loſs of time; the temptations offered to the conſcience, the ſtealing of a mans thoughts from God, and the danger of loſing heaven while we go about to get the earth; Then the incapacity of thoſe goods to ſatisfie the deſire, their weakneſs, their uncertainty, and how one infortunate moment deſtroys the labour of many years, and then judge whether they be worth inflaming our deſire and enſlaving our affections.

With the uncertainty of theſe poſſeſſions conſider the uncertainty of the poſſeſſours, that nothing is frailer then mans life, nothing more cer-

tain then his death, nothing more uncertain then the hour. What need we lay up much treaſure, ſince we muſt loſe all? What need to get up very high to fall to the ground, and there to rot?

And whereas the tranquillity and contentment of man conſiſteth in the things that are within him, not in them that are about him; When he turns his principal deſire and the whole bent of his mind to things that are without, he goeth out of himſelf, and ſubjecteth himſelf to another; He begs of another that which none but God and himſelf can give him: He makes his content to depend on that which is out of his power. A wiſe man will take heed of that, and will call-in his deſire to his own breaſt, where he ſhall find God if he ſeek him well, and in God his only felicity. Let us be covetous to be rich in God, and ambitious to draw near him.

Indeed ſince our body and life are maintained with things that are without us, we cannot but deſire them, as things which our neceſſity calls for. Beſides which, our condition and the courſe of the world makes many outward things to become neceſſary which in themſelves are not ſo. All theſe we may deſire, ſo it be with an inferiour deſire, quietly ſubjected and ſubordinate to that Maſter-deſire which muſt make a whole burnt offering of the ſoul to God alone,

that

that we may ſay to God with an entire and free heart, as *Iſaiah* did, *Iſa.* 26. 8. *The deſire of our ſoul is to thy name, O Lord, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee.* Bleſſed we! that our ſpirit needs but to ſeek within himſelf, to find the full ſatisfaction of his deſire, if he have the grace to deſire what he ought.

CHAP. VI.

Of Deſire of Pleaſure.

IT is eaſie to rule the Deſire of Volupty when we have once well apprehended the nature of it. The body hath the greateſt ſhare in the Pleaſures which the world runs after, we muſt not then for their ſakes ſubject our mind unto our body. The pleaſures of the body are ſhort, we muſt not then for a ſhort enjoyment entertain a long deſire.

They are light and of a faint taſte, we muſt not then have a great Deſire for a little Pleaſure. They promiſe much to the Deſire, and perform little; Our deſire then being forewarned of this, will not lightly truſt their fair promiſes, and will look more to their capacity then their invitation.

Some pleaſures are altogether unlawful. Of which therefore the deſire muſt be cut off altogether. And before we give any admiſſion to

their flattery into our ſouls, we muſt take time to conſider the deſign of him that ſets them on work, the Devil. By them he ſeeks to blindfold us, that he may lead us into perdition, which he will be ſure to do if we entertain his falſe careſſes, for after blindfolding comes blindneſs in earneſt, errour in the underſtanding, miſrule in the affections, beggery, infamy, hardneſs of heart, a late remorſe, and eternal damnation, *Prov. 6.16. By means of a whoriſh woman a man is brought to a piece of bread, and the adultereſs will hunt for the precious life. Prov. 7. 26. She hath caſt down many wounded, yea many ſtrong men have been ſlain by her. Her houſe is the way to Hell, going down to the chambers of death.* He that hath the grace to conſider ſo much before, will ſtep back when theſe inticements are offered unto him, and ſay, I will not buy a deſperate repentance ſo dear.

Pleaſures in themſelves lawful, become unlawful by accident, when they are deſired or enjoyed with exceſs. Moderation is the balance of juſtice and the nurſe of pleaſure. Without it, Deſire turns into ſorrow, and Enjoyment into a feveriſh fit.

Thoſe pleaſures in which a beaſt hath no ſhare, are more worthy of a man, as thoſe that are enjoyed by contemplation. For them we may allow a longer tedder to deſire. For thoſe that are middlemoſt between the body and the ſpirit, as the delights of picture and muſick, the tedder

muſt

muſt be tyed ſomewhat ſhorter, not giving too great a ſcope to curioſity. For the pleaſures meerly corporal, the tedder muſt be the ſhorteſt of all; Yet in all humane delights, whether of the body or the mind, exceſs is vicious and marreth the Pleaſure. *Solomon* found it in the nobleſt of humane delights. *Eccleſ.* 1, 18. *In much wiſdom* (ſaith he) *is much grief, and he that increaſeth knowledge increaſeth ſorrow.*

It is one of the greateſt proofs of the vanity of mans condition, that in all humane things where the pleaſure kindleth the deſire, the pleaſure is afterwards choaked by the very deſire: for either we ſeek in them the pleaſure which they cannot afford, or we ſeek it otherwiſe then we ought, and even by ſeeking we loſe it. Which inconveniences are prevented or mitigated by moderation in the deſire and purſuit. For it will bring one of theſe two conveniences: Either we ſhall more certainly get what we would have; or, if we miſs it, we ſhall not have the grief to have loſt much labour about it.

It were eaſie to draw a platform upon paper of the moſt delightful and compleat eſtate that humane deſire can aſpire unto in this world. And that eſtate ſhould be compounded with the three ſorts of life, contemplative, active, and fruitive. A condition abounding with leiſure to imploy it in the contemplation of things good, noble, and pleaſant; having buſineſſes enow to

be uſeful in ſociety, and not ſo many as to weary a mans body and mind about things inferiour to the dignity of his ſoul; enjoying ſufficiency of worldly goods with peace and wiſdom, and a mediocrity of degree exempted from contempt and oppreſſion; reliſhing the innocent contentments of life with ſobriety and ſimplicity, not fixing the heart upon them, and therefore poſſeſſing the true uſe and delight of them; All that ſeaſoned with health of body and ſerenity of mind, and with a good conſcience aſpiring continually to a higher felicity, enjoying it already by hope and by a preſent ſenſe of the bleſſed peace of God.

But we have not the liberty to cut our coat out of the whole cloth. The skill of a good engineer does not conſiſt in making a regular Fort upon a parchment or a ground choſen at will that hath all the natural advantages; but in bowing his art to the nature of the place unto which neceſſity engageth him, and overcoming by induſtry the incommodiouſneſs of the ſeat: Likewiſe, a wiſe mans work is not to frame to himſelf poetical felicities, but to take things as he finds them, and uſe them well; for in mans condition on earth there is no ſeat ſo ſtrong but is commanded, or if it be not now it will be another time, as being ſeated upon an unſtable ſand, to day even, to morrow uneven, which no humane ſtrength or forecaſt can keep unmoved. The life of man being compounded of ſo many diffe-

different pieces, in which vertue and prudence have but little ſhare, why ſhould our deſire be ſo eagerly bent upon thoſe things which are beſides the reach of our induſtry?

Though you had attained once to that high point of humane happineſs that you might contemplate freely and with leiſure, do uſeful and illuſtrious actions in ſociety, enjoy well-gotten wealth, an honourable degree, and a cheerful heart, in a ſound body; how long can ye maintain that ſtate? how many rubs ſhall you meet with in the faireſt way? A law-ſuit will make you go up and down and lay-by your contemplation: Envy and obloquy will croſs and blaſt your beſt actions. A little ſickneſs will take from you the taſte of all the pleaſures of life. I leave out great calamities, The torments of the ſtone and the gout, The ſudden floods of war, The total ruines by falſe accuſations, things which may happen to all becauſe they happen to ſome; *Accidere cuivis, quod cuiquam poteſt.*

The moſt deſirable things of the world being thus caſual, and no delight conſtant, The wiſeſt and happieſt are they that ſeek not their conſtant delight in the world, but ſtay their deſire upon the right object, which gives a ſincere and durable content, not ſubject to the toſſing of worldly fortunes.

Let us have no fervent deſire but for thoſe things that are truly ours when we have them

once, and which we cannot lose against our will, for in them consisteth true pleasure. Those things are, the true knowledge of God, his love, and union with him, as much as humane nature is capable of in this life. For that union with God will breed in us a resemblance of his vertues, and a participation of his serenity, tranquillity, constancy, facility and delectation in well-doing. These in which true delight lyeth, are also the true objects of our desire. And here we must let the rains loose to Passion. Since to possess God is the infinite good and sovereign delight, the measure to desire it, is to have no measure.

CHAP. VII.

Of Sadness.

SAdness is the dolour of the soul, and the bearing down of the Spirit. This seems to be the most natural of all Passions, as hereditary to man from his first parents: For to our first mother God said, *Gen.* 3.16. *I will greatly multiply thy sorrows and thy conception; in sorrow shalt thou bring forth children.* And to our first father, *v.* 17. *In sorrow thou shalt eat thy bread all the days of thy life.* No wonder then that sorrow is the inheritance of all their posterity. That first couple dejected with the sense of their sin and punishment, left a calamitous progenie. *Job.* 14. 1. *Man that is born of a woman is of few days and full of trouble.*

But

But although this be a natural Passion, yet it is an enemy to Nature, for it makes the flower and vigour of body and mind to wither, and obscureth that goodly light of the understanding with a thick mist of melancholy.

Some sadness is necessary in its end, as that which belongs to contrition, and the zeal of Gods glory. Some is necessary in its cause, as that which proceeds out of a sharp bodily pain. There is a constrained sadness, when one is sad out of good manners, and for fashion sake; Such is the mourning of heirs, whose tears in funerals are part of the ceremony. Many times we are sad in good earnest for being obliged to be sad in shew. Then there is a wanton sadness which soft spirits love to entertain, for weeping is also a point of curiosity and delicacy. No doubt but they find delight in it, for none ever doth any thing of his own accord, but for his own content.

Of Sadness necessary in its end, I have spoken in the chapter of Repentance, and must again in this after I have given some counsels for repressing the other sorts of Sadness. Those are less capable of counsel that are necessary in their cause; as when the senses are pincht, for then no reason can perswade them not to feel it, or hinder the mind to have a fellow feeling of the pains of the body. A Physician and a Surgeon will be fitter to abate that sadness then a Philosopher, yet not then a Divine; for Divinity makes use of the very pains

pains of the body to raiſe up the ſoul of the patient to God; Indeed the counſels of piety do not take away the pain, but they overcome it by the ſweet perſwaſions of Gods love to us.

As for conſtrained and ceremonious Sadneſs, we muſt avoid the exceſs of it, and the defect alſo; chuſing rather gently to yield to cuſtom, then to be ſingular, and contradict all that we approve not; keeping always ſerenity within, in the midſt of theſe ceremonies, more grievous many times then the grief that occaſions them.

Wanton and delicate Sadneſs, cannot be juſtified by the allegation of heavy loſſes and great wrongs. For beſides that moſt part of the evils that men grieve for are ſuch only in the imagination, as a diſdain, a reproach, a ſlander, the loſs of ſome goods that did them nothing but harm; ſuppoſe that all the evils that we grieve for be evils indeed, it follows not that we muſt grieve for them according to their grievouſneſs, unleſs it appear that they may be mended by grieving. But never any dead man was raiſed from the dead by the tears that his widow ſhed upon his herſe. Never was a wrong repaired by the ſadneſs of the wronged party. Adverſity will caſt down poor-ſpirited perſons, but raiſeth the ſpirits of the generous, and ſets their induſtrie on work. The deep ſorrow that ſeizeth upon a weak woman at her husbands death makes her incapable to overcome the difficulties where he leaves

leaves her: But a vertuous and wiſe widow hath no leiſure to weep ſix months cloſe priſoner in a dark chamber; rather ſhe comforteth herſelf with following her buſineſſes.

Alſo ſince time dryeth up the moſt overflowing tears, and a ſecond wedding will take down the great mourning vail, it will be providently done to moderate ſorrow betimes, that the diſproportion may not be too eminent between Sadneſs and Joy.

To attain that moderation we muſt take away that falſe excuſe of good nature, and love to the deceaſed perſon from immoderate mourning, for in effect it is no other love but the love of ourſelves that afflicts us, and not their loſs, but ours.

The true cauſes of immoderate ſorrow for the things of this world are, theſe two great errours, againſt which I am ſo often neceſſitated to give warning to my readers, as the ſprings of all the folly and miſery that is in the world. The one is the ignorance of the price of things; for he that will value money, honour, and credit according to their juſt price, and no more, will not be much afflicted if he loſe them or cannot get them. The other is, that we ſeek out of ourſelves that happineſs and reſt which is no where to be gotten but within us, from God and ourſelves; and take thoſe things for ours which are none of ours, but depend of others, and thereupon run to-

towards thoſe objects thus miſtaken with a blind impetuoſitie. Theſe are the true roots of Sadneſs, which roots if we could pluck out of our breaſts, we ſhould never be ſad for any thing of the world.

But it is very hard to pluck out that weed; for Sadneſs is like a nettle, a malignant ſtinging weed ſpreading in the ſoyl where it hath once taken root, and ſucking all the vigour and ſubſtance thereof. It makes a man murmur againſt God, and envy his neighbours, always diſcontented, always needy, ſuffering neither himſelf nor others to be at reſt, odious to God and men, and to his own ſelf.

The life of man being ſubject to occaſions of Sadneſs, a wiſe man will not add voluntary ſorrow to the neceſſary, and ſince *by ſorrow of the heart the ſpirit is broken*, *Prov.* 15.13. and *a broken ſpirit dryeth up the bones*, *Prov.* 7.22. ſo that Sadneſs is the ruine both of body and mind; he will take ſo much care of the preſervation of both, of which he is accountable to God, as to baniſh from his breaſt with his utmoſt induſtry that fretting conſumption.

The beſt courſe for that is to exerciſe our ſelves in the love and contemplation of God, and faith in his promiſes. By theſe Sadneſs is caſt out of the heart, and the ſoul is ſet in a pleaſant and ſerene frame. Next, this wiſdom muſt be learned of *Solomon*, *Eccleſ.* 5.17. *It is good and comely*

comely for a man to eat and drink, and to enjoy the good of all his labour that he takes under the Sun all the days of his life which God giveth him; for that is his portion.

Obſtinate Sadneſs is unthankful to God, for it drowns the benefits of God in an ungrateful oblivion, and takes away the taſte of them even while we enjoy them. And what a double miſery is that for a man, to make himſelf guilty by making himſelf miſerable?

For two things voluntary Sadneſs is lawful and uſeful, for the evil that we commit and the evil that others commit. Sadneſs for our own ſins is contrition. Sadneſs for the ſins of others, is the zeal of Gods glory, both commendable and neceſſary. He that hath not a ſad reſenting of his own ſins, muſt not hope for pardon, and is ſo far from finding it, that he cannot ſo much as ſeek it, for he that feels not his ſickneſs ſhall never look for the remedy. *Matth.* 11. 28. *Come to me* (ſaith Chriſt) *all ye that labour and are heavy laden, and I will give you reſt.* None are invited by the Goſpel but ſuch as labour and are heavy-loaden; none but they can find reſt unto their ſouls. This comes to that I was ſaying lately, that we muſt be ſad for no evil but ſuch as can be mended by our Sadneſs; Such is contrition for ſin, for it helps to heal it, making us caſt ourſelves upon the great Phyſician the Lord Jeſus, whoſe merit is the Sove-

reign

reign remedy to that great sickness. So that Sadness ends in Joy.

We must grieve also for the sins of others, for since we must love God above all things, we must be very sensible of the dishonour offered unto his holy name. This made *Daniel* and *Nehemiah* to fast and pray, and God shewed that their Sadness was acceptable unto him.

Sadness then is of good use for these ends, so that we never seek merit nor praise in it, remembring always that sadness is evil in it self, and good only by accident. Sadness of contrition and zeal is good as Purgers and letting of blood, which are good only because there is some evil in the body; If all were well, there would be no need of them. As then we must take heed of too much purging and blood-letting, so we must of too much sadness either for contrition or zeal. The use of Sadness in contrition is to make repentance serious, and to humble the spirit, that it may be capable and thirsty of the grace of God. The use of sadness in zeal is to sympathize with Gods interesses, and thereby bear witness to God and our own conscience, that we acknowledge ourselves Gods Children. For these ends it is not required at our hands to grieve without term and measure; For since the greatness of Gods mercy is as high above our sins, *as Heaven is above Earth*, (it is *Davids* comparison) our faith and joy in Gods mercy must

muſt alſo be very much above our ſadneſs for our ſins. And as God ſaith that our *ſins are caſt into the ſea, Mich.* 7. 19. meaning the deep Ocean of his infinite mercy, likewiſe our ſorrow for our ſins muſt be drowned in the joy of his ſalvation. Whereas alſo the blaſphemies and oppoſitions of Gods enemies, by his great wiſdom and power trun to his glory; our ſadneſs for theſe oppoſitions muſt end in joy for that almighty power and ſovereign glory of our heavenly Father, to which the greateſt enmity of Satan and the world is ſubject and tributary, for by pulling againſt it they advance it.

The conſideration of the ſubjects of Sadneſs ſheweth more then any other, that man knoweth not himſelf, there being nothing in which one is ſooner deceived. For many times we think ourſelves to be ſad for one thing, when we are ſad for another, miſtaking the pretence of our Sadneſs for the cauſe. Many will impute their ſadneſs to the ſenſe of their ſins, but the true cauſe is in their hypoconders ſwelled and tainted with black choler, oppreſſing the heart, and ſending up fuliginous vapours to the brains. No wonder that ſo often all the reaſons of Divinity and the ſweeteſt comforts of godlineſs cannot erect a ſpirit beaten down with ſadneſs; the plaiſter is not laid to the ſore, for ſpiritual remedies purge neither the ſpleen nor the gall nor the brains, whoſe peccant humours breed all

thoſe doubts and fears whereby melancholy perſons ſo pertinaciouſly vex themſelves and others.

Indeed the reſolution of a ſerene and religious ſpirit will preſerve body and ſoul in a ſound and quiet ſtate: But that reſolution, which is excellent for prevention of the evil, will not overcome it when the humours of the body are generally dyed and infected with melancholy. Wherefore let us beware betimes that Sadneſs ſetle not in our heart; for the indulgence ſhewed to wilful Sadneſs, will in ſhort time ſowre all the humours of the body, and vitiate the whole maſs of the blood, and the magazine of vital and animal ſpirits with melancholy: Then when the mind hath made the body melancholy, the body doth the like to the mind, and both together contribute to make a man miſerable, timorous, miſchievous, ſavage, *lycanthrope*, and a heavy burden to himſelf. When that habit of melancholy begins by the ſpirit, it is more grievous; when it begins by the body, it is more incurable.

To draw a man out of that deep gulf, all ſpiritual and material helps are of ſmall vertue, unleſs it pleaſe God himſelf to fetch him out of it by ſtrong hand and a ſtretched out arm; And of him, before and after all remedies, we muſt beg the remedie againſt Sadneſs: Melancholy is the feat and faſtneſs of the Devil; whence

whence none but God alone can thruſt him out. Every time that Sadneſs offers to deject our ſpirits, let us raiſe them again preſently, chiding ourſelves as *David* did, who three times in the XLII, and XLIII Pſalms took up his drooping mind with this encouragement, *Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God.*

CHAP. VIII.

Of Joy.

JOy is the acquieſcence of the Appetite in the acquiſition of a deſired good, or in the expectation of it.

Joy is more natural then ſadneſs, for ſadneſs, though natural, yet is an enemy to nature, but Joy is natures friend. Then, ſadneſs is never without ſome degree of precedent conſtraint, and even they that are obſtinately ſad, are ſorry to be ſo: But the heart applyeth it ſelf freely to Joy. Sadneſs is ill in it ſelf, and is good but by accident; but Joy is good in it ſelf, and is ill but by accident. Therefore conſidering both naturally, joy upon a falſe ground is preferable to ſadneſs upon a true ground, for joy is a true good (at leaſt for a time) though the ground be falſe; but ſadneſs is a true preſent evil, be the ground true or falſe.

But conſidering theſe paſſions morally, by the effects which they produce by accident, joy doth more harm in the world then ſadneſs. For Joy naturally dilating the ſpirits, brings the mind to a looſe carriage, and takes the fence of warineſs from about it; commonly joy is the mother of raſhneſs. But Sadneſs contracting the ſpirits, keeps the mind within the limits of ſoberneſs, and brings it to ſerious thoughts, *Eccl.* 7. 2. Hence it comes that *it is better to go to the houſe of mourning then to the houſe of feaſting; for that is the end of all men, and the living will lay it to his heart. Eccleſ.* 3. 4. *Sorrow is better then laughter, for by the ſadneſs of the countenance the heart is made better. The heart of the wiſe is in the houſe of mourning, but the heart of fools is in the houſe of mirth.*

For of paſſions we may ſay as of men. Our friends flatter us, but our enemies tell us our faults. Joy, which is a friend of nature, doth flatter it into errour and ſeduction; but ſadneſs, which is an enemy to nature, undeceiveth it and layeth open before a man his fault and his danger. The ſanguine temper, which is moſt given to joy, is moſt ſubject to folly; But the temper where melancholy bears a moderate ſway, is the fitteſt for prudence. But there are melancholy as well as ſanguine fools; and ſadneſs gives evil-counſel, as well as Joy: The ill counſels of joy are more frequent and hot, and make more

more noiſe. The ill counſels of ſadneſs are leſs frequent, but they are dark and miſchievous, and recompenſe their rarity with their malignity. The Italians call miſchievous and dangerous men *huomini triſti.*

It is a fine conſideration how theſe two paſſions, though contrary, yet are next neighbours; and how in Joy there is an air of complaint, and in ſadneſs a tickling of pleaſure. That contemplation is more natural, then moral: It is more uſeful to learn, how Joy brings to ſadneſs, than how it is mixt with it.

It is an old expoſtulation, that the caſe of men is miſerable to have their joys attended with crime, and their pleaſures ending in a bitter farewell of remorſe, and ſometimes of deſpair. But that is an unjuſt rejecting of the fault of the perſons upon the things. The reaſon why our Joy is attended with crime and miſery, is becauſe it miſtakes both the matter and the manner. We neither rejoyce for what we ſhould, nor how we ſhould.

The firſt miſtake is in the object. For our deſire aiming at joy, applies it ſelf to falſe objects, and very often miſſeth them, or when it obtains them, finds not in them what it ſought. And becauſe the appetite obſtinately bends it ſelf to find in them more joy then their capacity can afford, and goeth about to ſtretch them beyond their ſtrength, it marrs them, and loſeth the uſe

of them; whence neceſſarily joy is turned into pettiſhneſs and grief.

There is no ſincere joy, but that which ariſeth out of our inward wealth, which no outward oppoſition can take from us; But we make it depend upon things without us, and are ſo unreaſonable as to require a ſolid permanent ground of joy, of things weak and tranſitory. Can we expect any thing but ſorrow from an ill-grounded joy, ſince by placing our chief joy upon unſound and deceitful objects, we bereave ourſelves of the true and ſolid ground of joy, which is our union with God? *For my people hath committed two evils* (ſaith God by his Prophet *Jeremy*) *they have forſaken me the fountain of living waters, and hewed them out ciſterns, broken ciſterns that can hold no water.* Jer. 2.3.

Then as we chooſe poor and weak ſubjects for our joy, we chooſe weak and evil ways to obtain them; yea ſo far, that many times the joy aimed at, is made more precious and commendable unto us by the croſſneſs and unluckineſs of the way. Some hold that there can be no honeſt joy, and all lawful pleaſures are taſtleſs unto them, becauſe they are lawful; Theſe reap commonly a ſutable harveſt to their ſeed; Or if they get lawful joys by lawful means, they make then unlawful by their impetuoſity: And as women with child that uſe wicked means to be delivered before their time, loſe their

their fruit; likewiſe, haſtineſs brings but an abortive joy, and fervent deſire loſeth its fruit by precipitation.

Here is then a very ill account of all humane joys. They that ſeek them miſs them commonly, or when they have gotten them they find no ſolid content in them. To come neer them, they go far from God. They corrupt them by evil ways. They loſe them by raſhneſs and exceſs. The worſt is, that the men loſe themſelves alſo, for while they ſeek to glut themſelves with baſtard joys, they caſt themſelves headlong into true and endleſs ſorrows.

What then? muſt we ſeek no Joy in any thing of this world? It is the opinion of ſome more grave then wiſe, not mine I profeſs it. Rather I think that there is nothing in the world but affords matter of rejoycing to the wiſe Chriſtian. Two rules only muſt be obſerved that we may rejoyce as we ought in God and his creatures, and all the accidents and occurrences of life. The one is, to hold it for certain that there is no ſolid Joy in any thing diſpleaſing to God, for all ſuch joys will bring great ſorrows; Wherefore that we may have Joy in all things, we muſt in all things ſeek to pleaſe him by a filial love, confidence and obedience.

The other rule, that we may find Joy in all things that are either of good or indifferent nature, is, to ſeek it according to the kind and ca-

Pacity of every thing. To that end we muſt be careful that the Joy that we take in God be as little under him, as it is poſſible to us; and that the Joy that we take in other things, be not above them. Since then God is all good, all perfect, all pleaſant, the only worthy to be moſt highly praiſed, and moſt entirely beloved]; we muſt alſo moſt exceedingly rejoyce that he is ours, and we his, and that we are called to be one with him. As for other things, let us judiciouſly examine what Joy they can give us, and loſe nothing of the content which their capacity can afford, looking for no more; For there is ſcarce any ſorrow in the world, but proceeds from this cauſe, to have expected of humane things a Joy beyond their nature.

Now this is the great skill of a mind ſerene, religious and induſtrious for his own content, to know how to fetch joy out of all things; and whereas every thing hath two handles, the one good and the other evil, to take every thing dexterouſly by the right handle. A man that hath that skill, will rejoyce in his riches with a joy ſortable to their nature. And when he loſeth them, in ſtead of grieving that he ſhall have them no longer, he rejoyceth that he had them ſo long. If he loſe one of his hands, he rejoyceth that God preſerveth him the other. If he loſe the health of his body, he praiſeth God for preſerving to him the health of his mind. If ſlandering tongues take his

his good name from him, he rejoyceth that none can rob him of the teſtimony of a good conſcience. If he be in the power of them that can kill his body, he rejoyceth that they cannot kill his ſoul. If he be condemned being innocent, his joy that he is innocent drowns his ſorrow that he is condemned.

Love and Joy are the two paſſions that ſerve to glorifie God and praiſe him for his benefits. A thankful admirer of Gods wiſdom and bounty hath a cheerful heart. All things give him joy; the beauty, variety, and excellency of Gods works makes him ſay with *David. Pſal.* 92. 4. *Lord I will triumph in the works of thy hands.* He rejoyceth in hope to ſee better works, and the Maker himſelf, in whoſe ſight and preſence is fulneſs of joy. If he look up to heaven, he rejoyceth that he hath *a building of God, a houſe not made with hands, eternal in the heavens.* 2 *Cor.* 5. 1. If he look upon his body, he rejoyceth that *in his fleſh he ſhall ſee God.* If he look upon his ſoul, he rejoyceth that there he bears the renewed image of God, and the earneſt of his eternal adoption. If he be poor, he rejoyceth in that conformity with the Lord Jeſus. If he ſee wealth in the houſe of his neighbours, he rejoyceth that they have the plenty and ſplendour of it, and that himſelf hath not the cares and the temptations that attend it. As many miſeries as he ſeeth, ſo many arguments hath he to glorifie God, and rejoyce in

his goodneſs, ſaying, Bleſſed be God that I am not maimed like that begging ſouldier, nor lunatick like that bedlam, nor going in ſhackles like that felon, nor a ſlave like that Counſellour of State.

He will keep account of Gods benefits, and conſidering ſometimes his own infirmities and natural inclinations, ſometimes Gods wiſe providence in the conduct of his life, he will acknowledge with a thankful joy, that God hath provided better for him then himſelf could have wiſht; that his croſſes were neceſſary for him, and that if he had had a fairer way, he might have run headlong to ruine by his raſhneſs.

It were infinite to enumerate all the ſubjects of joy that God gives to his children; for his benefits are numberleſs, his care continual, his compaſſions new every morning, and the glory which he keeps for us eternal. Which way can we turn our eyes, and not find the bounty of God viſible and ſenſible? Here then more evidently then any where elſe our happineſs and our duty meet in one. It is a pleaſant task to work our own joy. Now it is the task of Gods children, in obedience to his expreſs command by his Apoſtle, 1 *Theſ.* 5. 16. *Rejoyce evermore.* See how urgent he is to recommend that duty. *Phil.* 4. 4. *Rejoyce in the Lord alway, and again I ſay Rejoyce.*

CHAP.

CHAP. IX.
Of Pride.

I Contend not whether Pride must be called a Vice or a passion. It is enough for me, that it is an affection too natural unto man, the cause of many passions, and a great disturber of inward tranquillity.

Pride is a swelling of the soul, whose proper causes are, too good an opinion, and in consequence, too great a love of ones self: and whose most proper effects are ambition of dignity, and greediness of praise. Wherefore these two effects cannot be overcome, unless we first overcome the cause, which is presumption, and a blind immoderate love of mans self.

It is impossible for a man to be quiet and safe, as long as he sits upon a crazy and tottering bottom. Pride then making a man to ground himself upon himself, cannot but keep him in a perpetual unquietness and vacillation. *How can you believe* (saith the Lord Jesus to the Jews) *which receive honour one of another, and seek not the honour that comes from God only? John.* 5. 44. A text which taxeth Pride of two great evils, That it robs God of his glory, and that it shakes the foundation of faith; For a proud man seeks not the glory of God but his own, and his own glory he doth not seek of God, but will get it

it of men by his own merit. Alſo it turns his heart away from his truſt in God to truſt in his own ſelf. *Pſal.* 10. 13. *The wicked boaſteth of his hearts deſire*, ſaith *David*, that is, he is confident that by his own ſtrength he ſhall compaſs all his projects; And again, *The wicked through the pride of his heart will not ſeek after God*: for the one brings the other. He that truſteth in himſelf, and is highly conceited of his own wiſdom, is eaſily perſwaded that he hath no need of God.

That diſpoſition of the mind is the high way to ruine. *Prov.* 16. 18. *Pride goeth before deſtruction, and a haughty ſpirit before a fall.* For God to whom only glory belongeth, cannot but be very jealous of thoſe that will ingroſs it to themſelves, and declares open war againſt them. *Pſal.* 18. 27. *He will bring down high looks. Jam.* 4. 6. *He reſiſteth the proud, but ſheweth grace unto the humble. Prov.* 8. 11. *I hate pride and arrogancy*, ſaith Sovereign wiſdom, which is God. As the wind hurts not the ſtalks of herbs as long as they are ſupple and bowing, but breaks them when they are become dry and ſtiff. The meek and humble ſpirits that bow under Gods hand, ſcape the ſtorms of his Judgments; But the hearts ſtiff with pride are broken by them. They that acknowledge their weakneſs, and ſeek all their ſtrength in God, find it, and may ſay with St. *Paul*, 2 *Cor.* 12. 10. *When I am weak, then I am ſtrong.*

ſtrong. But ſuch as are high-conceited of themſelves, and with their wiſdom will ſave the labour of Gods providence, provoke him to confound their counſels, and unravel the web of their crafty projects; *Luk.* 1. 51. for *he ſcattereth the proud in the imagination of their heart. Iſa.* 5. 21. *Woe unto them that are wiſe in their own eyes and prudent in their own ſight.* But bleſſed and wiſe are they that humble themſelves before God, and rely upon his wiſdom. A proud man layeth himſelf open to blows by his preſumption, and like bubbles of ſope-water, the bigger he grows the weaker he is, and ſwells till he burſt.

There is a deep wiſdom in this ſentence of *Solomon*; *Prov.* 29. 23. *A mans pride ſhall bring him low.* For beſides the judgments of God which ſoon or late will ſink a proud man, Pride it ſelf while it goeth about to raiſe a man, brings him extream low, for it makes him *biſognoſo d'honor*, needy of reſpect and praiſe: It makes him beg from door to door to get the approbation of ſtrangers, upon which he wholly depends, and without it thinks himſelf undone. It makes him a ſlave to the opinion of others, thereby confuting the good opinion he hath of himſelf, and making him tacitely confeſs, that he is indigent, empty, and hungry.

Alſo a mans Pride brings him low, when it makes him put on the vizard of ceremonious and hypocritical humility, and give to all men more reſpect

reſpect then belongs to them, that he may receive of all more reſpect then he deſerves. Of the ſame kind are they, that deſpiſe themſelves that they may be honoured, and reject praiſe to get praiſe thereby, aſpiring in a carnal abuſive ſenſe to the benefit of Chriſts promiſe, that, *He that ſhall humble himſelf ſhall be exalted. Matth.*23.21. As in that humility there is pride, ſo in that pride there is a baſe mind.

There are two correctives of pride, two ſeeming contrary vertues, humility and generoſity, yet agreeing very well and helping one another.

That prime Philoſopher of our Age *Monſieur des Cartes* ſaith, that Generoſity as well as Pride conſiſteth *only* in a good opinion of ones ſelf, and that theſe paſſions herein only differ, that this opinion is juſt in the one, and unjuſt in the other. It is judiciouſly ſpoken: yet their difference conſiſts not in that *only*, for generoſity is a greatneſs of courage ſtanding firm in it ſelf, but Pride is a weakneſs of ſpirit, begging greatneſs from others. Generoſity looks in contempt upon thoſe things where Pride looks for glory; for although good things and good actions give matter for Pride, if you look well to it, it is not the ſubſtance of good things that Pride ſticks unto, but the circumſtance. It is not the goodneſs of an action, but the praiſe and luſtre that goeth along with it which makes a man proud. But it is certain

tain that Pride and generosity are near neighbours. He that hath a good and a just opinion of himself, slips easily from a just to an overweening opinion; and a worm of pride will soon breed in a high and generous soul: Especially when praises, the bellows of Pride, blow on all sides upon a man, it is a wonder if the wind get not into him.

There is need then of humility, the other corrective, to keep generosity from degenerating into Pride. Humility is the free acknowledgment of a mans own weakness and imperfection, producing a voluntary depressing of himself. This definition is proper only to the humility of sinners, not to the humility of the Lord Jesus, who being all perfect hath nevertheless humbled himself more then any. Whence we learn, that perfection giveth yet more matter of humility then imperfection, and that the more a man is vertuous and like Christ, the more he must be humble. For there are two roots of humility, the one the sense of our own indignity, the other an obligation to yield unto God all the glory of the good that is in us. Out of this last root only, grew the humility of Jesus Christ; But our humility holds by two roots, and more by the first then the last.

The sense of the good that is in ourselves may strengthen our courage with generosity, to reject all that is vain or evil and unworthy of us.

Yet

Yet at the ſame time the ſenſe of our imperfection muſt humble us before God, who is moſt perfect, and his eyes moſt pure and all-ſeeing; And before men alſo, becauſe appearing ſo unworthy before God, we muſt account ourſelves unworthy of any deference from his creatures, and becauſe if there be any good in us above others, it is the vertue of God, not ours.

Theſe two vertues well tempered together will ſet our mind in a right frame, and keep it ſerene and content. But we muſt begin by humility; for contrition, repentance, and faith it ſelf, belong to humility, which teacheth us to miſtruſt our ſelves and have our refuge to God, to find pardon of our ſins in his mercy, and a ſupply of our weakneſs in his vertue. Upon whom, when we ground ourſelves by a ſound faith, and by it are ſealed with the holy Spirit of promiſe bearing witneſs to our ſpirits that we are Gods children, then a holy generoſity is bred in our hearts by the ſenſe of that high quality, which makes us look with contempt, not only upon the pollutions of the world, but even upon its luſtre, as things far under us, and reject all the temptations to evil, baited with pleaſure, honour and profit, as unworthy of our degree; For is there any thing ſo much worth in the world, that a child of God ſhould diſpleaſe his heavenly Father to get it?

Keeping that temper we ſhall walk always before

before God with fear and joy together, and among men with charity and modeſty; *Rom.* 12. 16. *Minding not high things, but condeſcending to* men and *things of low eſtate, not being wiſe in our own conceits*; for it is a point of generoſity for a man to know his weakneſs. One may have his ſpirit above in heaven, and yet condeſcend to men and things of low eſtate. Yea the more our ſpirit is ſublimated by faith and heavenly hope, the more eaſily do we bring ourſelves to mediocrity in earthly things, according to St. *Pauls* reaſoning. *Col.* 3. 1. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God; Set your affections on things above, not on things that are on the Earth.* This is the true remedy againſt pride. Have we high worldly thoughts? Let us raiſe our thoughts higher yet; Let us ſet our thoughts and affections on things above, not on things on the Earth: Let us never think ourſelves mounted high enough, till we be where Chriſt ſitteth on the right hand of God. When the glory of the world fills a mans thoughts, while it doth lift him up with pride, it brings him down by cupidity under thoſe things that are under him: But when the glory of God ruleth in our hearts, it brings us low with humility, and together raiſeth us up by faith and a holy generoſity, far above all humane things, even as high as the right hand of God with Chriſt, there to rejoyce

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in his love, and ſweetly to repoſe our hearts upon his fatherly care.

None ſhall attain to that bleſſed ſtate of the ſoul, which is already a heaven upon earth, unleſs he beat down his pride; A vice; which makes a man incompatible with God, for it pretends to that which to God alone is due, which is glory; incompatible with his neighbours, for it perſwades him that all things are due to him; and that the honour and advancement beſtowed upon any but himſelf, is ill beſtowed; and incompatible with himſelf, for it tortureth a mans mind with envy, makes him ſecretly murmur againſt God and men, and renders him incapable of the grace of God, which is only for the meek; and of his kingdom, which is only for the poor in ſpirit, *Matth.* 5. 3.

Here this method muſt diligently be obſerved to rectifie our opinion firſt, that we may rule our Paſſion. To bring down the tumour of Pride let us get a right opinion of ourſelves; How we are begotten like beaſts, born in lamentation, lying a long time in our ordure, living in a ſickly fleſh, wild and fooliſh in our thoughts, corrupt in our affections, vain and wicked in our converſation; blind, wretched, and guilty before God, and after a few evil days returning to the ground, our ignoble principle. In the midſt of the gawdy luſtre of the world; let us look to our end, a winding ſheet, putrefaction, worms, mourn-

mourning of our heirs for a little while, and then perpetual oblivion. Let us bear these things in mind, and then be proud if we can.

Many Passions have their origine from Pride, which must be called to out bat after their Mother.

CHAP. X.

Of Obstinacy.

OBstinacy is a compound of pride and ignorance. It is an overthrow of the right polity of the soul, where the will must consult reason; but Obstinacy makes reason to consult the will, so that a man will do or maintain a thing, not because it is reasonable, but because he did it and maintained it before. Ignorance begins, which hood-winks the understanding with errour: Then comes Pride, which pins that hood fast about his eyes, pretending that it is a shame for a man to go from his opinion.

By Obstinacy a man comes to that desperate case of the soul, which Philosophy calls *feritas*, that is, a savage brutishness incapable of all vertue and discipline. For he must be either God or beast that takes his instinct for his perpetual rule, and sets before him his present will and doing as an immutable pattern of that he must will and do for ever after.

When obstinacy hath thus shut the door

unto discipline and stopt a mans ear against counsel, one of these two evils followeth, Either he is hardned in evil without remedy; Or if by chance he light on the right side, he spoils it as far as in him lyes; maintaining truth and equity, not because it is so, but because he will have it so.

There is no greater enemy to Christian wisdom then that stubborn disposition. For thereby a man stands in direct opposition against God, challenging to himself that which belongs to God alone, even to make his will a reason and a law. When the light of reason, or the word of God, or the manifest course of his providence, declares to us what the will of God is, nevertheless to set our will against it, out of a pretended constancy in our former opinion and inclination, what is it else but to make war against God?

As Obstinacy is odious to God, so it is odious in society. It makes a man troublesome, ridiculous, and the undoer of himself; And of his Country also, if he be assisted with power, and hath many persons and businesses depending upon him. Expect neither wisdom nor fair dealing, nor serenity within, nor good actions abroad, where the will takes no counsel of reason. There is no place left for amendment, when one thinks himself obliged never to alter his mind.

As Obstinacy hardeneth opinions, it doth the like

like to passions, to those chiefly that have melancholy for their fewel, as sadness, hatred, envy, and love also, for of these, grown once inveterate, many times a man can give no reason, but that he will continue as he hath begun.

This vice is a bastard imitation of Constancy, whose name it borrows, but very injuriously: for constancy consisteth not in stedfastness to a mans own will, but in a firm adhering to goodness. That which is good one time, perhaps will not be so another time. Righteousness indeed is always one and the same, but variety of incidences and circumstances makes it change faces. As the needle of the compass that stands so fixt upon the North, not to be moved from that point by the greatest tempests, yet will in an instant turn to the South when the ship is gone beyond the Equinoctial line, and to that contrary point will keep with the like stedfastness so long as it is in that hemisphere: Likewise, a wise and good man will be firm in his resolutions, where his duty calls him. So because his duty lyes not at all times the same way, his resolutions also are not bent at all times the same way, but will turn with his duty. *Jeremiah* desired sincerely the preservation of the Kingdom of *Juda*, and the liberty of his Country; But after that *Zedekiah* had taken the Oath of allegiance to the King of *Babylon*, he advised *Zedekiah* and his people, to yield *Jerusalem* to him.

In vain obſtinacy aſpireth to the praiſe of a great and brave ſpirit, it is rather a womaniſh narrow ſpirited weakneſs. It was the proper ſaying of a female, *Mene incæpto deſiſtere victam?* Muſt I be overcome and deſiſt from my purpoſe? Great houſes have ſome rooms for winter, ſome for Summer, and ſeveral apartments for ſeveral Offices; But in ſmall cabines the kitchin and the bed-chamber are all one, and the ſame ſtill in all ſeaſons: Even ſo great ſpirits have a ſpace for diverſity of counſels, according to the diverſity of occurrences, and various conſtellations of times and buſineſſes which continually alter; but they are narrow breaſted men that have but one reſolution and one courſe to carry them through all things and times. It is for a low and timorous ſpirit to be afraid to change faſhion, and think himſelf loſt when he muſt travel by a way that he never went before, whereas great ſpirits are complying, facile, univerſal; and their knowledge of the world, makes them find nothing new or ſtrange.

Obſtinacy ſhould be overcome from the cradle. Even then a child ſhould be uſed to be contradicted, and as ſoon as the light of reaſon begins to dawn in his young ſoul, he muſt be taught to ſubject his will unto reaſon. Grown men, hardned in that vice by ill breeding and the flattery of men and fortune, yet may be healed if they will remove the cauſes of the diſeaſe.

Since

Since then obſtinacy is a compound of ignorance and pride, they muſt ſtrive againſt both; Good inſtruction will expell ignorance, and as knowledg grows, eſpecially that of God and themſelves, Pride will decreaſe, and they will become docile and ſuſceptible of better information.

And whereas Obſtinacy puts reaſon out of her ſeat, ſubjecting her to paſſion her natural ſubject, they muſt indeavour to reſtore reaſon to her right place and authority, forbidding the will to determine before reaſon hath given her verdict; or to give a reſolution for a reaſon, for if the reſolution be unreaſonable, one muſt go from it, the ſooner the better. It is unworthy of a man to have no reaſon but his will and cuſtom, and being asked, why he perſiſteth in this courſe, not to give his reaſon for anſwer but his Paſſion. Indeed obſtinate men will give many reaſons of their fixedneſs in their opinion; but let them examine ſoberly and impartially, whether their opinion be grounded upon thoſe reaſons, or whether they alledge thoſe reaſons becauſe they will be of that Opinion.

While we go about weaning of our mind from obſtinacy, we muſt take heed of falling into a contrary evil a thouſand times more dangerous; which is, to betray truth and righteouſneſs, to comply with the time. For we muſt never ballance whether God or men muſt be obeyed. We

must not follow the multitude to do evil, though the world should charge us with Obstinacy. If our conscience tell us, that we deserve not that charge, we may rest satisfied; for we are accountable to God of our opinion, not of the opinion that others have of us. It is Constancy not Obstinacy to maintain truth and good conscience, even to the last breath, despising publick opposition and private danger. I joyn truth with good conscience, because if the question be of a truth which may be left undefended without wronging a good conscience, it would be a foolish Obstinacy to swim against a violent and dangerous stream to defend it. But if it be such a truth as cannot be baulked without breaking faith with God and turning from a good conscience, we must persist in it, and resist unto blood when we are put to it. And better it is to be called opiniatre, then to be perfidious.

CHAP. XI.

Of Wrath.

I Put Wrath among the retinue of Pride as descended from it. To this one might oppose, that wrath is attributed to God in many texts of Scripture; And that the Apostle saith, *Eph.* 4. *Be angry and sin not.* And therefore that anger is not evil, and must be fathered upon a better Authour then Pride.

These objections will help us to know the nature

ture of wrath. It is certain that there is no paſſion in God. But it is certain alſo, that if anger were a vice, it ſhould not be attributed unto God. The wrath of God is an indignation declared by effects ſhewing a reſenting of the offence offered unto his glory. As then, the anger of God proceeds from his glory, ſo the vicious anger of man proceeds from his pride which is a baſtard glory.

As for the other objection out of St. *Pauls* precept, *Be angry and ſin not*, whence it follows that one may be angry and not ſin, we muſt diſtinguiſh between good and evil anger. The vicious anger comes out of pride, which is the evil glory of man. The good anger comes out of the glory of God; for the anger of Gods children when they hear his name blaſphemed, or ſee ſome horrible crime committed with the ceremonies of devotion and juſtice, is a ſenſe which they have of Gods glory, whoſe violation moveth them to jealouſie. It is good to be angry for ſuch occaſions; but becauſe anger is prone to run into exceſs, and to mingle particular animoſities with the intereſs of Gods glory, the Apoſtle gives us a caveat to be angry and ſin not.

Then the vicious and the vertuous anger differ in the object chiefly; the vertuous regards the intereſs of God, the vicious the intereſs of a mans ſelf: but both proceed from glory, and have their motions for the vindication of glory. For as religious anger hath for its motive the

glory of God, the motive of vicious anger is particular glory, and the reſenting of private contempt, true or imagined. The proudeſt men are the moſt cholerick, for being great lovers of themſelves, and valuing themſelves at a very high rate, they deem the ſmalleſt offences againſt them, to be unpardonable crimes.

Truly, no paſſion ſhews more how neceſſary it is to know the nature and price of things, and of ourſelves above all things; for he that apprehends well how ſmall a thing he is, will not think the offences againſt him to be very great, and will not be much moved about them. The certaineſt trial to know how proficient we are in humility, is to examine whether we have fewer and eaſier fits of choler then before.

Ignorance of the price of things, and owning things that are none of ours, are the chief cauſes of diſorder in all Paſſions; but they are more evident in the Paſſion of anger, becauſe it is more violent, and puts forth thoſe errours to the outſide, which other Paſſions labour to hide.

Beſides theſe cauſes, Anger flows out of more ſprings, as great and rapid rivers are fed by many ſources. Weakneſs contributes much to it, for although a fit of anger look like a ſally of vigour and courage, yet it is the effect of a ſoft ſpirit. Great and ſtrong ſpirits are patient, but weak and imbecil natures can ſuffer nothing, and like doors looſely hung, are eaſily gotten off the

the hooks. The wind stirs leaves and small branches, seldom the bodies of Great trees. Light natures also are easily agitated with choler, solid minds hardly.

All things that make a man tender and wanton, make him also impatient and cholerick, as covetousness, ambition, passionate love, ease and flattery. The same effect is produced by the large licence given to the wandering of thoughts, curiosity, credulity, idleness, love of play. And it is much to be wondred at; that anger is stirred by contrary causes, prosperity and adversity, the replying of an adversary and his silence, too much and too little business, the glory to have done well, and the shame to have done evil; so phantastical is that passion. There is nothing but will give occasion of anger to a peevish and impatient spirit.

The causes of anger being past telling, our labour will be better bestowed to consider the effects, sufficient to breed an horrour against that blustering passion, even in those that are most transported by it, when they look back upon that disorder in cold blood. Fierce anger is dreadful when it is assisted with power. It is an impetuous storm overthrowing all that lyeth in its way. How many times hath it razed Cities, turned Empires upside down, and exterminated whole nations? One fit of anger of *Theodosius* one of the best Emperours of the whole list, slew many

many thouſands of men aſſembled in the *amphitheater* of *Theſſalonica:* How many then have bin maſſacred by the wrath of wicked Princes? And what ſlaughter ſhould there be in the world, if mean fellows had as much power as wrath?

What diſorders anger would work abroad if it were backt with power, one may judge by the diſorder which it works within a mans ſoul; for with the overflowing of the gall into the maſs of the blood, wrath at the ſame time overflows all the faculties of the mind, ſuffocates the reaſon, mads the will, and ſets the appetite on fire; Which is to be ſeen in the inflammation of the face, the ſparkling eyes, the quick and diſorderly motion of the limbs, the injurious words, the violent actions. Wrath turns a man into a furious beaſt. If man be a little world, wrath is the tempeſt of it, which makes of the ſoul a ſtormy Sea, caſting up mire and foam, and breaking it ſelf againſt rocks by a blind rage.

In the heat of ſuch fits many get their death, or do ſuch things which they repent of at leaſure afterwards; for wrath brings forth an effect ſortable to its cauſe; it comes out of weakneſs and it weakens a man, there being nothing that diſarms body and mind more, and expoſes a man more to injuries. Indeed, when anger is kept within mediocrity, it ſharpens valour, and awakes ſubtelty and readineſs of wit. But when it

it is excessive, it makes the sinews to tremble, the tongue to stutter, and reason to lose the free exercise of her faculties, so that a man out of too much will, cannot compass what he wills: Latin Authors calling that weak violence *ira impotens*, impotent anger, have given it the right epithete, for it strips a man of his power over his own self, and of strength to defend himself.

In that tumultuous overthrow of the inward polity, what place remains for piety, charity, meekness, justice, equity, and all other vertues? for the serenity of the soul is the temperate climate where they grow, but the heat of choler parcheth them; they are not plants for that torrid Zone.

I know that many times vertue is a pretence for choler. Angry men justifie their passion by the right which they maintain, thinking that they cannot maintain it with vigour enough. Thus whereas other passions are corrupted by evil things, this is corrupted by good things; and then (to be even with them) it corrupteth those good things: for there is no cause so good, but it is marred by impetuous choler. The great plea of anger is the injustice of others; But we must not repell one injustice by another. For although an angry man could keep himself from offending his neighbour, he cannot excuse his offence against God and himself, by troubling the

the ſerenity of his ſoul, which is expelling the image of God (for it is not reflected but in a calm ſoul) and bringing in ſtorm and confuſion, which is the devils image. As when a hogſhead of wine is ſhaken, the dregs riſe to the top, and when the ſea is raging, the mire doth the like; a fit of raging choler doth thruſt up all the hidden ordure, which was ſetled before by the fear of God or men.

The wrong done by others to piety and juſtice, is no juſt reaſon for our immoderate choler. For they have no need of ſuch an ill champion, which is rather a hindrance then a defence of their cauſe, and to maintain them tranſgreſſeth againſt them. To defend ſuch reaſonable things as piety and juſtice there, is need of a free reaſon and a ſober ſenſe. And whether we be incenſed with the injury done to them, or that which is done to us, we muſt be ſo juſt to our ſelves, as not to lay the puniſhment upon us for the faults of another, or make our ſelves miſerable becauſe our neighbours are wicked.

To that end we muſt remember that in the violation of juſtice, God is more intereſſed then we are, and knoweth how to puniſh it when he ſees it expedient. And if God will not puniſh it as yet, our will muſt not be more haſty then his; and it becomes us not to be impatient for our intereſs, when himſelf is patient in the wrong done to his own. Let the cauſe of our anger be never

ſo

ſo holy and juſt, the ſentence of St. *James* is of perpetual truth, *Jam.*1.20. *The wrath of man worketh not the righteouſneſs of God.* If it be the cauſe of God that we defend, we muſt not uſe that good cauſe to bring forth evil effects; and the evil that incenſeth us can hardly be ſo grievous, as the loſs of humanity and right reaſon, of which a man is deprived by exceſſive wrath; for *Wrath is cruel, and anger is outragious. Prov.*27.4. *It reſteth in the boſom of fools*, ſaith *Solomon*, *Eccleſ.*7.9.

Our good opinion and love of ourſelves, which (when all is ſaid) are the chief cauſes of anger, ought to be alſo the motives to abate or prevent it: for would any man that thinks well of himſelf and loveth his own good, make himſelf vile and brutiſh? Now this is done by letting the rains looſe to choler: whereas the way to deſerve the good opinion of ourſelves and others, is to maintain ourſelves calm and generous, never removed from the imperial power over ourſelves by any violence of paſſion. *Prov.*16.32. *He that is ſlow to anger is better then the mighty, and he that ruleth his ſpirit then he that takes a City.* I account not *Alexander* the Great, a great Conquerour, ſince he was a ſlave to his anger. A man that never drew ſword and is maſter of himſelf, is a greater Conquerour then he.

That calm diſpoſition ſhall not want many provocations from thoſe with whom we muſt of neceſſity live, ſervants eſpecially, and ſervile ſouls

souls, like unto cart-horses that will neither go nor drive unless they feel the whip, or be terrified with a harsh angry tone. *Seneca* gives leave to the wise man to use such varlets with the words and actions of anger, but not to be angry: A difficult task: It is to be feared that by counterfeiting anger we may become angry in good earnest, and a man hath need of a sound premunition of reason and constancy, before he come to use those ways; so easie it is to slip into anger when one hath cause for it, and is perswaded that the faults of an idle servant cannot be mended without anger; But anger is a remedy worse then most diseases, and no household disorder is worth the disordering of our souls with passion. Better were it to be ill served, or not served at all, then to make our servants our Masters, giving them power to dispossess us of the command of ourselves, whensoever it will please them to provoke us to anger. Yet a wise man may express indignation without anger, and an effectual vigour; making others tremble, himself standing unmoved.

Out of the anger of others we may fetch three good uses. The first is to learn to hate that passion and take heed of it, seeing how it is imperious and servile together, ugly, unbecoming, unreasonable, hurtful to others, and more to a mans self.

The second use is, to gather carefully the whole-

wholeſome warnings which an angry adverſary will give us: for he will be ſure to tell us all the evil he ſeeth in us, which ourſelves ſee not. A benefit not to be expected from our diſcreet friends.

The third is the nobleſt uſe, To ſtudy the ſcience of diſcerning the ſpirits, conſidering with a judicious eye the ſeveral effects of every mans anger, for no paſſion diſcovereth ſo much the nature of perſons. It layeth a man ſtark naked. If one be a contemner of God, as ſoon as he is angry he will be ſure to wreak his anger upon God with blaſphemies. If he have piety and ingenuity, he will make them plead for him, but lamely, as diſcompoſed by anger. If he be a coward he will inſult over the weak; and if he find reſiſtance, you ſhall ſee him threaten and tremble together, like baſe dogs then barking moſt when they run away. If he be haughty, his anger will expreſs it ſelf in a malignant ſmile, and he will boaſt of his blood and valour.

The occaſions of anger will better diſcover what a man is inclined unto; for every one will be ſooner moved for thoſe things where he is moſt intereſſed.

As in anger, ſo in reconciliation, a diſcerning eye will read a character of the ſeveral humours. The vain and haughty man after he hath done wrong, ſtands upon reparation. The baſe-minded man is threatned into ſubmiſſions after the injury

jury received. The covetous wretch will have reparation in money, and puts a rate upon every baſtinado. The conſcionable, meek, and generous man is facile both in giving and receiving ſatisfaction, and eaſily pardons another mans anger, his own with much ado.

From this let us reflect to the firſt uſe that we muſt make of the anger of others. He that will mind well how wrath betrays a man, and layeth open his infirmities; and how *the man that hath no rule over his own ſpirit, is like a city that is broken down and without walls*, will fence himſelf againſt that treacherous paſſion by Chriſtian meekneſs and moderation, and will learn to be wiſe by his neighbours harm.

To that meekneſs we ſhall be much helped by the remembrance of our ſins, whereby we daily provoke God, and for which we mought have bin caſt head-long into hell long ago, but that he *is ſlow to wrath and abundant in goodneſs. Exod.* 34. 6. To expect that God our father be ſlow to wrath towards us, while we are hot to wrath againſt our brethren, is the extremity of injuſtice and unreaſonableneſs.

To conclude, ſince we ſeek here our tranquillity, which we have found every where inſeparably conjoyned with our duty, let us obſerve our Saviours precept, grounded upon his example, *Matth.* 11. 29. *Learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls.*

souls. That way the Lord Jesus the great Master of wisdom found rest unto his soul, the same way shall we find rest to ours.

CHAP. XII.

Of Aversion, Hatred, and Revenge.

AVersion is the first seed of hatred, and hath a larger extent; for hatred regards only persons or actions, but many have Aversions for unreasonable or inanimate things; wherefore those Aversions are commonly unreasonable, whether it be out of natural antipathy, or out of fancy and wantonness. Persons subject to those Aversions have commonly more Passion then reason, and are such as are made tender and soft-spirited by ease. Ladies have many antipathies, but among country wives and milk-maids you shall find but few that will swound at the sight of a spider or a frog.

A wise man must impartially examine those Aversions, if he have any, whether they consist in fancy or nature, and not flatter himself in such capricious weaknesses. He shall do much for his rest and credit if he can wean himself altogether from them. He that can command himself to have no Aversion, of which he may not give a reason, will train his passion that way, to have no unreasonable Hatred against any person.

Hatred is an indignation for an injury receiv-

ved or imagined, or for an ill opinion conceived of a perſon or action. This deſcription is common to it with anger. Herein they differ, that anger is ſudden and hath a ſhort courſe; but hatred is meditated at leaſure, and is laſting: Alſo that anger ſeeks more a mans vindication then the harm of others, but hatred ſtudieth the harm of adverſaries.

Hatred as anger, is a compound of pride and ſadneſs. (I mean the vicious hatred and the moſt common.) It proceeds likewiſe out of ignorance of ones ſelf, and the price and nature of things. This Philoſophy we learn of St. *John*, 1 *Joh.* 2. 11. *He that hates his Brother is in darkneſs, and knows not whither he goes, becauſe that darkneſs hath blinded his eyes*; for ignorance is the darkneſs of the ſoul. As then blind men are commonly teſty; the blindneſs of ignorance will make men prone to hate their neighbours, and hatred afterwards increaſeth that blindneſs. By the ſame ignorance whereby we love ſome perſons and things without knowledge and reaſon, we hate alſo ſome perſons and things without reaſon; and many will chooſe rather to loſe a friend then a ſhilling.

Hatred is naturally good, ſerving to make us avoid things hurtful, and it is morally good when we uſe it to oppoſe that which is contrary to the Soveraign good, which is God. When we hate that which God hateth, we cannot do amiſs, ſo

ſo that we be very certain that God hates it; ſuch are the unjuſt habits and actions condemned by his word and by that law of nature written in mans heart: But as for the perſons, becauſe we have no declaration of Gods love and hatred to this or that man, we muſt love them all, and never fear to offend God by loving that which he hateth; for we cannot offend him by obeying his commandment. Now he commands us to love our neighbours as ourſelves. No doubt but we muſt love many perſons which God hateth, neither will it be time to hate them till we have heard the ſentence of Gods perſonal hatred pronounced againſt them.

I ſay, Gods perſonal hatred, becauſe there is a hatred of iniquity in God againſt thoſe that oppoſe his glory; which obligeth us to hate them alſo with that hatred of iniquity, and to oppoſe them vigorouſly, as long as they oppoſe God. Of that hatred ſpake *David* when he ſaid, *Pſal.* 139. 21. *Do not I hate them O Lord that hate thee, and am not I grieved with them that riſe up againſt thee? I hate them with a perfect hatred, I count them mine enemies.* But we muſt take heed leſt the hatred of iniquity, bring the hatred againſt the perſons; and the perſons muſt not be afflicted more then needs for the repreſſing of iniquity: The more difficult it is to keep that temper, the more earneſtly ought we to endeavour to render all offices of charity and perſonal huma-

nity to them whoſe party we juſtly ſeek to defeat; for to love our enemies and to overcome the evil with good, is the moſt ingenuous imitation of the Godhead. It is his command, joyned with his example, *Matth.* 5.44. *Love your enemies, bleſs them that curſe you, do good to them which deſpitefully uſe you and perſecute you, that you may be the children of your Father which is in heaven, for he makes his Sun to riſe on the evil and on the good, and ſends rain on the juſt and on the unjuſt.*

There is need of a great meaſure of grace and wiſdom to obſerve theſe two precepts together. *Pſal.* 97. 10. *Ye that love the Lord hate evil*, and *Matth.* 22. 39. *Thou ſhalt love thy neighbour like thy ſelf*, hating iniquity in the wicked, and loving their perſons, and both for Gods ſake.

The chief uſe of hatred is, to be incited to good by the hatred of evil. For that end, it is not neceſſary that the greatneſs of hatred equal the greatneſs of the evil, and we are not obliged to hate evil things as much as they deſerve; otherwiſe the great current of our affection would run into the channel of hatred, and leave the channel of love, dry. Now it is in loving the Soveraign good with all our ſtrength and with all our ſoul, that our duty and happineſs conſiſteth, not in hating the evil with all our ſtrength, and with all our ſoul. The hatred of evil is not requiſite of it ſelf, but by accident, as a conſequence

quence of the love of good. If the hatred of vice perſwade us to vertue, we ſhall be more yet perſwaded to it by the love of goodneſs.

Many effects of hatred are the ſame as the effects of anger; for there is no anger without hatred in ſome degree, if not to a perſon, at leaſt to an action. But there is ſome hatred without anger, when one forethinks in cold blood the ways to deſtroy an adverſary.

All the deſtructions of the world where the will of man is an agent, are wrought immediately by hatred. They have many remote cauſes, ambition, covetouſneſs, carnal love, emulation and all the violent paſſions, but they deſtroy not, but by accident, till ſome oppoſition hath driven them into hatred, which in the inward policy of the ſoul hath the ſame office as the hangman in a City, for it is the executioner and avenger of wrongs. Unto hatred all the cruelty of tyranny and malice muſt be imputed. And yet all the blood ſpilt, all the ruines and inventive torments outwardly wrought by hatred, are nothing ſo grievous as the inward diſorder wrought by it in cruel and revengeful ſouls, and the ſeparation which it worketh between God and man. It is the final and moſt grievous effect of hatred, that, by hating our neighbours we become Gods enemies. 1 *Joh.* 4. 20. *If a man ſay I love God, and hates his brother, he is a lyer.*

Hatred is a bitter venom, which being once

diffused and soaked into the soul turns a man into a hell-fury, contrary to all good, ready and industrious to all evil. But with all the pain that such a man takes to do harm to others, he doth more harm to himself then to any, consuming his spirits with a continual malignant fever, and banishing from his soul serenity, charity, and meekness; vertues which are the soyl of other vertues, and the givers of rest and contentment to the soul.

It is often seen that while a man is gnawing his heart with a fierce hatred, the person he hateth is healthful, merry, and quiet, as if imprecations made him prosper. An ill-grounded hatred draws Gods blessing upon the party unjustly hated and persecuted. *Psal.* 109.18. It was *Davids* hope, *Let them curse, but bless thou.*

Hatred is conceived for one of those two ends; Either to avenge ourselves, or to avenge injustice, which is Gods cause.

As for the first: Before we think of revenging an injury, we must examine whether we have received or done the greater injury: for it is ordinary that the offender is harder to be reconciled, that it may not be thought that he is in the wrong.

Then we must calmly consider, whether the revenge may not do us more harm then the injury, though we had nothing to do but to break our launces against a dead stock incapable to resent it. For besides that there is no enemy so little but it is the better to let him alone then to provoke him;

him; the harm that hatred doth within us, cannot be recompenſed by any ſweetneſs of revenge, though there were no other harm in hatred then to find delight in robbing God of that he hath reſerved to himſelf: Now he challengeth revenge as his own, excluſively to all others; *Heb.* 10.30. *Vengeance belongeth unto me, I will recompence ſaith the Lord.* To become incapable of reſt, incapable of doing good, incapable of pleaſing God, are ſufficient evils to deter us from harbouring that inhumane paſſion, enemy of men, of God, and of ourſelves. *Pro.* 11.17. *The merciful man doth good to his own ſoul, but the cruel troubleth his own fleſh.*

It is a right godly and philoſophical ſtudy to ſtrive againſt that tenderneſs, quick to pick offences, ſlow to take ſatisfaction. And we muſt be ingenious to deviſe cauſes of patience. Are you condemned being guilty? acknowledge Juſtice. Are you innocent? bow under authority. Are you newly offended? It is too ſoon to reſent it. Is the Sun gone down ſince? It is too late. Hath any wounded you? look to your cure, not to your revenge. Are you well again? let not your mind be harder to heal then your body. Are you offended by a friend? remember the friendſhip more then the offence. Are you offended by an enemy? Do your endeavour that he be ſo no more: returning him good for evil. Is he too ſtrong for you? It is folly to contend with him. Is he too weak? It is a ſhame. Is he your ſuperiour? you muſt

yield to him: Is he your inferiour? you muſt ſpare him.

And ſince Pride, of which none is altogether free, repreſents our enemies to us under a vile and unworthy notion; let us fetch ſome good out of that evil; Let contempt help patience to bear with their provocations, for if a dog did bite us, we would not bite him again, nor kick at an aſs that kicks againſt us.

Alſo when ſomebody offends us, let us remember that we have offended ſomebody. The fault that we find in another, is in our own boſom. It is too great a flattery of ſelf-love to look to be excuſed, and excuſe none; We are evil and infirm, and live among perſons evil and infirm. All have need to put on a reſolution of mutual forbearance.

Above all things we muſt remember that we are all guilty before God, and ſtand in need of mercy, and unleſs we forgive them that treſpaſs againſt us, we pray againſt ourſelves; and ask our condemnation every time that we ſay the Lords Prayer.

The meditation of death will conduce much to lay down hatred. To wiſh one dead is among the vulgar an expreſſion of the greateſt hatred. If then we may be ſatisfied with the death of our enemies, we may be ſure that all our enemies ſhall die; but we muſt be ſure alſo, that they may expect of us the like ſatisfaction. The worſt we can

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do the one to the other, is to bring us to the end which Nature leads us unto. As while two little fishes are fighting for a flye, the Pyke comes, that devours them both; while we quarrel about small things, death is coming, which will swallow him that is in the right and him that is in the wrong, the victor and the vanquished. Look upon the broils of the age of our fathers; What is become of the long and opiniatre quarrel of the League in which all Christendom was involved? death hath decided it. It hath cooled the * *Ardent* and the *Zealous*; It hath stopt the full career of hatred assisted with valour and power. It will do the like to the quarrels of our days. Let us not be so hot in our dissentions; Death will quench our heat within a few days, and send us to plead our causes before our great Judge. It will go ill with us if we appear in that judgment, before have made peace with our Judge by a true repentance and faith, which without charity with our neighbours cannot subsist. Why should our hatred be long, since our life is short?

* Titles that the Leaguers assumed.

The same consideration will serve to temper the hatred of iniquity, which for the most part is a pretence whereby we cozen our selves and others, to palliate personal hatred. If we take Gods cause sincerely in hand, we must conform our selves to his will and wisdom, expecting till

till he send his messenger, which is death, to attach the wicked before his judgment. *Psal.* 37. 8. *Cease from anger and forsake wrath, Fret not thy self in any wise to do evil, for evil doers shall be cut off; v.* 10. *Yet a little while and the wicked shall not be.*

If we hate wickedness, we may be sure that God hates it more yet, and he will punish it; but in his own time, to satisfie his justice, not our passion. Certainly if we hated iniquity in good earnest, we would hate it in our selves. Though our enemies be wicked, we must love them for Gods sake: and because we also are subject to the like infirmities, we must love them for our sakes.

CHAP. XIII.

Of Envy.

HEre is one more of the Daughters of Pride, and therefore a grandchild of Ignorance and self love. She is much like Hatred her elder Sister. In this they differ, that Hatred is bent against the evil; and Envy, against the good. But to shew her self descended from Ignorance, she mistakes the false goods for the true; For no man will envy the Christian vertues of his neighbours, nor the riches of his mind, but the goods of fortune, which often deserve rather to be called evils. Let a man grow in learning and holiness, let him be a Saint upon earth, let him have Seraphical raptures, no man will envy him for it, but let him once get favour

vour at Court, let his degree and his rents be augmented, presently the Arrows of envy will be shot at him on all sides. Indeed great Oratours, great Warriours, and men eminent in civil prudence are much envied by idle droans; but if you look to the ground of that envy, it is not the vertue and capacity of those brave men that begets it, but the fame and credit which they get thereby. Think not that Satan envieth God because he is good and wise, if he did he would endeavour to be so: He envieth God because he is Almighty, and because he is worshipped by Men and Angles, whereas himself would have all power in Heaven and Earth, and every knee to bow unto him. It is not vertue, but the reward of vertue, that moveth envy. If it were in an envious mans power to distribute all the wealth, spiritual and temporal which is among men, he would not dispute to his enemies the possession of all the vertues, but he would keep to himself all the rewards.

This is the cause of that disposition. When an envious man seeth others enjoy wealth, he feareth there will not be enough left for him. But as for Vertue, he is sure that the plenty of it with others, will not hinder his own possession of the like; So he doth not envy it. For nothing moveth envy, but such things as have moved cupidity before: Cupidity is for light and glittering stuffe, and envy keeps pace with cupidity.

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Vertue is a ſubſtance too dark and ſolid for their turn. Learn we then to ſtore our ſelves with thoſe goods, which provoke no envy, and which we may poſſeſs, no body being the poorer by our riches.

Envy is a great enemy to tranquillity of the ſoul. *It is the rottenneſs of the bones*, ſaith *Solomon*, *Prov.* 14. 30. which is a pregnant character of a paſſing malignant and corroding paſſion. It hath two unnatural effects; The one that an envious man is afflicted with the proſperity of others, the other that he puniſheth himſelf.

The firſt effect is particular to Envy, and herein it doth not enter commons with any other Paſſion. The envious man is ſick, becauſe his neighbour is well. He groweth lean, becauſe another grows fat; he thinks that he loſeth all that another gets, and makes of his neighbours proſperity his adverſity. He is directly oppoſite to Chriſtian ſympathy and the commandment of the Apoſtle. *Rom.* 12. 15. *Rejoyce with them that rejoyce, and weep with them that weep*, for he is weeping with them that rejoyce, and rejoycing with them that weep. Whereas the Apoſtle ſaith, that *Charity is not envious*, 1 Cor. 13. 4. we may invert the terms, and ſay, that *Envy is not charitable*: yea, of all vices it is moſt incompatible with charity. Envious men are the only kind of men, to whom without form of juſtice and without breach of charity we may do harm, ſince to do them harm

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we need but do good to their neighbours.

But it is needless to do harm to an envious man, or wish him more harm than he doth to himself, vexing his mind and drying up his body by a continual and just punishment. This is wisely expresst in the CXII *Psalm*, where after the promise made to the just, that *his righteousness endureth for ever, and his horn shall be exalted with honour*, the text addeth, *The wicked shall see it and be grieved, he shall gnash with his teeth, the desire of the wicked shall perish.* And it is very probable that in the outward darkness, where there is weeping and gnashing of teeth, that burning fire, and that gnawing and never-dying worm is Envy, biting the damned to the quick, while they are thinking of the glory and felicity of God, and how the Saints whom they have despised and oppresst in the world are filled with joy and crowned with glory, while themselves are infamous and miserable. That comparison is a main article of their misery.

The envious man cannot suffer as much as he deserveth, since he sets himself against God and all that God loveth, controuling His distribution of his goods. He that is grieved at the good he seeth, deserveth never to have any good, and it were pity he should have any, if he can get no good but by his neighbours harm.

Besides the causes of envy, which I observed before, there are two more that are great contributours to that wicked vice. The one is want of

faith

faith; for a man becomes envious becauſe he believeth not that God hath enough in his ſtore to do good to him and others, or that God doth wiſely to give him ſuperiours or equals. Which unbelief makes him to murmur and fall out with God, *Matth.* 20. 15. *His eye is evil, becauſe God is good.*

The other cauſe is Idleneſs. It makes men envious, but it makes them poor before; for when they are grown poor through idleneſs, they look upon the wealth of their neighbours with envy. *The ſoul of the ſluggard deſireth and hath nothing*, and the thing he deſireth is his neighbours eſtate, which he looks upon with an evil eye. Hence wars, robberies, and piracies. For while diligent men grow rich by their induſtry, idle and envious men ſtudy only to have ſtrength on their ſide to rob the induſtrious, or at leaſt to put a ſtop to their increaſe.

This ſearch of the cauſes of envy opens us the way to the remedies. Since all diſorder in the appetite begins by errour in the underſtanding, we muſt before all things heal our underſtanding of that errour and ignorance which occaſions envy, even that falſe opinion that the wealth and honour of the world make a man happy; whereas they are inſtruments of wickedneſs and miſery unto weak ſouls; and to the ſtrong, hinderances and ſeeds of care. They are the ropes wherewith Satan draws men into perdition; For one that uſeth

useth them well, a thousand are corrupted and undone by them. And who would envy slaves and miserable persons?

Then we must beat down pride and the excessive love of our selves, with the study of humility, charity, and meekness. *Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also to the things of others*, Phil. 2. 3. If once we can get an humble opinion of our selves, and a charitable opinion of our neighbours, we shall not be vexed with envy seeing their prosperity, for we shall think that they deserve it better than we. In stead of an envious comparing of our neighbours estates with ours, let us compare what we have received of God, with what we deserve of him, and that will quell our pride and envy.

An especial care must be taken to cut our desire short, which is the next cause of envy. He that desireth little shall envy no body; For so little as he needs, he would not strip another to cloath himself.

If sometimes the lustre of worldly advancements dazle our eyes and breed in us some motions of envy, let us consider what those advancements cost them that have attained them, how much time, money, and labour they have spent, how many doors of great persons they besieged

ſieged, how many frowns from their ſuperiours, how many juſtlings from their emulatours: Then, how many temptations, how many ſhifts were they put to, even to diſguiſing of truth and wreſting of juſtice. Let us think well, whether we would have bought preferment at that rate, and that if we have it not, we did not ſpend for it what others did. We have not broken our ſleep with cares, we have not been many years tottering between fear and hope: We have given no thanks for affronts. We have not courted a porter and a groom. We have not purchaſed with gifts a Clarks favour. We have not turned the whole bent of our mind from the ſervice of God to the ſervice of the world. In a word, if we have not the wares, we have not paid our money for it. And if we would not have ſpent ſo much about that advancement, we have no reaſon to envy them that have bought it ſo dear.

The chief remedy againſt that fretting diſeaſe is, faith in the power, goodneſs and wiſdom of God, with an entire ſubmiſſion to his holy will. Why ſhould we afflict our ſelves for Gods gifts to others? *Rom.* 10. 12. *The ſame Lord over all, is rich unto all that call upon him.* He hath enough to enrich us all. Let us not look what he gives to others, but let us humbly ask him that which he knows to be fit for us, and thankfully receive what he giveth us, being

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sure that all that he gives is good, because it comes from his good hand. If we can truly say, with *Davids* faith, *The Lord is the portion of mine inheritance*, *Psal.* 16. 5. how can we after that look upon our neighbours portion with envy?

It is also an antidote against envy to be always well imployed; for idleness makes a man to leave his business to look upon his neighbours work, and doing nothing controul them that do well.

As for the envy which others bear to us, we have reason to rejoyce that our condition is such as deserves envy, at least in the opinion of others: It is true we must not refer ourselves to the opinion of others, but to our own selves about the happiness or unhappiness of our condition; but because we are not sensible as we ought of Gods benefits towards us, and many times complain when we should praise God, our neighbours envy serveth to awake our sense of Gods mercies, and to move us to thankfulness.

CHAP. XIV.

Of Jealousie.

JEalousie looks like Envy. In Greek one word serveth for both. Yet are they of different nature. For a man is envious of that he hath not, but he is Jealous of that he hath.

Besides they are of different extractions. Envy

is the daughter of Pride, for to Pride the envious man oweth the opinion he hath to be more worthy of the advantages conferred upon others; but Jealouſie is the offspring of a baſe mind that judgeth himſelf unworthy of that which he poſſeſſeth, and feareth that another be more worthy of it.

Jealouſie is a various and phantaſtical medley of love, diſtruſt, revenge, ſadneſs, fear, and ſhame. But that compound is not laſting, for love ſoon turns into hatred, fear and ſhame into fury, and diſtruſt into deſpair. *Solomon* ſaith, that *jealouſie is the rage of a man*, *Prov.* 6.34.

The predominant paſſions in Jealouſie (for Jealouſie is many paſſions together) are, fear not to poſſeſs alone what one loveth, and ſhame of what the world may ſay of it; this laſt eſpecially tears a mans ſoul with extream violence; ſo ſlaviſh is the voluntary ſubjection of weak ſpirits under the opinion of others.

A wiſe man will keep himſelf from that ſharp yet imaginary evil, by a ſincere love to his party, for *perfect love caſteth out fear*, 1 *Joh.* 4.18. He that loveth his wife well will truſt her, and that truſt will make her faithful, or nothing will. *Fidelem ſi putaveris facies.*

To that counſel of truſting his wife, the husband muſt joyn a reſolution not to miſtruſt himſelf. For here one may lawfully put on a good opinion of himſelf, the queſtion being only to com-

compare himself with others about pleasing a woman, which is obliged to study to please him; and cannot without grievous crime and conceiving an enormous disproportion of merit between him and others, bestow upon them that love which is due to him. A husband betrayeth himself and tempteth his wives weakness, when he discovereth a distrust of himself, and a fear that she prefer other men before him. This sheweth her the way to value them above her husband, and she thinks her self justified so to do by her husbands judgment.

He must learn also to be credulous for his own content, and of hard belief in the causes of discontent. For here it is better to be deceived in evil than in good, and it is better always not to search an evil without remedy, then to find it; especially when by seeking it, we make it come. The dishonour of cuckoldry consisting only in opinion, it is healed also with opinion, and he that feels it not, hath it not.

This inconvenience is prevented by making choice of a vertuous wife, and using her well, for restraint and hard usage doth but draw the evil; Also by keeping us free from defiling our neighbours bed; This will give us a great confidence that God will not suffer any to defile ours; Most jealous men are adulterers, fearing what they have deserved.

But when one hath made an ill choyce, neither

ther kindneſs, nor juſtice, nor prudence, can keep a light and ungrateful woman to her duty; When the wrong is ſo manifeſt, that it is impoſſible for the husband not to know it, and diſſembling would be imputed to inſenſibility or even to conſent; the right counſel for the exteriour is, to be divorced from a wicked wife. But if one can neither marry again, nor live without a woman, and feareth that he ſhall hardly be able to keep himſelf from harlots; of all harlots let him make uſe of his own. It is better yet to keep a lawful whore, then an unlawful.

As for counſels for the interiour, one muſt practiſe the grand remedy to remedileſs evils, patience. God, in this as in other ſorrows of life, will find ways of comfort and relief for thoſe that truſt in him even where there is no way: The good company of ſo many brave men that are in the ſame row, is a help to bear it. A wiſe man will make no more ſtrange of it, then of wearing a hat *a-la-mode*.

He muſt keep faſt to that true Maxime, that he cannot be diſhonoured but by his own faults, not by the faults of another. A vertuous mans honour hangs not upon a light womans behaviour. If it did, it ſhould lye very unſafe. No more doth it depend upon his neighbours opinion. Perſons of honour and judgment will never diſeſteem an honeſt man for it. And as for the talk of the vulgar, honour and good fame depend

pend no more of it, then of the gabbling of Geeſe.

CHAP. XV.

Of Hope.

I Have ſpoken in the firſt Book of the Chriſtian Vertue of Hope. Here I ſpeak of a natural Paſſion. Yet it is certain, that they differ only in the degree of perfection and in the object. Natural hope is wavering, Divine hope is fixt; Divine hope regardeth eternal goods; Natural hope looks for natural and civil goods; Yet the object of Divine hope is not denyed to the natural, but when that paſſion is determined by grace unto ſupernatural goods, it becomes a vertue.

Hope is a compound of Courage, Deſire, and Joy; but hath more of the firſt and ſecond ingredient then of the third. Alſo a grain of fear enters into the compoſition; for if there were none, it would not be hope but expectation; as on the other ſide there is a grain of Hope in fear, for if there were no Hope, it would not be fear but deſpair.

Hope hath this common with love and deſire, that it regards a good object, at leaſt in the intention. But Hope conſiders four particular qualities in her object. That it is abſent, that it is future, that it is poſſible and likely, and that it

is yet uncertain, at leaſt in ſome regard; if not in the ſubſtance, at leaſt in the circumſtance; for even the certaineſt Hope of all, that of eternal goods grounded upon Gods immutable promiſes, is nevertheleſs uncertain of the degree, the manner, and the time of the enjoyment hoped for.

Laying aſide that prime object of hope, it is hard to ſay, whether Hope doth more good or harm in the world; For on the one ſide it raiſeth the courage, and animates good enterpriſes with vigour; On the other ſide it blinds the reaſon, which inſtead of good chooſeth a diſguiſed evil, or turns good into evil, by raſhneſs and unquietneſs. Hope ſets the mind on gadding and aſpiring higher then it can reach, all ways diſcontented with the preſent, and hanging upon the future. And how deceitful are the promiſes of Hope! Often, one comes not to effect. With hoping good and ſuffering evil mans life paſſeth away.

Yet muſt we acknowledge the obligation that men have to hope, for it makes them ſubſiſt, even while it deceives them. What makes *Negro's* confined to the mines, there to eat and drink? It is Hope. What makes gally-ſlaves to ſing while they are rowing? It is Hope. And would ſo many perſons whoſe days are a continual torment conſent to maintain their wretched life, but that in a bottomleſs gulf of evils they

they will obſtinate themſelves to hope well; and after all goods are flown away, Hope ſtayeth behind. Hence it comes, that many unfortunate perſons will ſtir up their induſtry, awake their vertue, ſtrengthen themſelves in faith, and live to ſee better days.

So to anſwer the queſtion, whether Hope muſt be reckoned among the goods or among the evils, it may be ſaid that it is the evil of them that are at eaſe, and the good of the miſerable: For ſuch as have means and dignity, have alſo many deſigns and chained hopes, which keep them hanging in chains, while cares and fears, like ravens, are tearing their hearts. Beſides, they that are inchanted with many worldly hopes, conceive Chriſtian Hope but remiſſely.

Whereas they that are in adverſity, being not tickled with thoſe delicate hopes which a man dares not recommend unto God, will fix upon juſt hopes, ſuggeſted by neceſſity. And if they have any godlineſs in them, they will ſhew it in grounding thoſe juſt hopes upon Gods mercy and promiſes. The leſs invitation they have to flatter themſelves with worldly hopes, the more will they ſtrengthen themſelves with the hope of heavenly goods.

In both the fortunes, a wiſe lover of his tranquillity will not feed or ſwell his hope, but for one object, which is, The fulneſs of his union

with God; For any thing elſe he will clip the ſoaring wings of that aſpiring paſſion, and will not let her flye too high, nor too far.

In the appetite, as there is a predominant love and a predominant deſire, ſo there is a predominant Hope. When it is anchored upon the only good perfect and immutable objects; it keeps the ſoul firm and calm. If it be moored upon quick-ſand (and ſuch are all the things of the world, in which there is no ſafe anchorage) it will be carried away by every wind and tide, and never keep in a quiet ſtation.

The vulgar thinks it a wiſe and couragious part to be obſtinate to hope well. But a firm and unmoved hope, ought not to be conceived or reſolved upon, but for firm and unmoved goods, even thoſe only that are the ſubject of the promiſes of the Goſpel. But for things about which we have no divine and eſpecial promiſe, the more one is obſtinate to hope well, the more likely is he to ſpeed ill, becauſe the obſtinacy of Hope puts the judgment out of his office, and leaveth no room for Prudence. And the ill ſucceſs is made more bitter by the preceding obſtinate hope; Whereas to him that ſtands prepared for the worſt, nothing comes againſt Hope; And if good come, he taſts it bitter, for his ſucceſs hath exceeded his Hope.

The way to be little diſappointed, is to hope little; and the way not to be diſappointed at all

is

is to confine our Hopes within us, as much as we can, and to the things above, which the true Chriſtian finds already within; depending upon no future things, but his perfect reunion with God. Whoſoever will proportion his hope to the nature of the objects, ſhall never entertain great hopes for worldly matters. For there is a great imprudence in that diſproportion, to have great hopes for ſmall things.

CHAP. XVI.

Of Fear.

FEar is a feeling before-hand of an evil to come, yet uncertain, at leaſt in the circumſtance; And when the evil is come, Fear endeth, and turneth to ſorrow or deſpair.

Fear is one of the moſt ſimple and natural Paſſions. It is found even in the moſt unperfect animals, for God hath put it in all for their preſervation. The very Oyſters will ſhrink for Fear, when the knife doth but touch their ſhell.

As there are two evils to which men are obnoxious, pain and ſin; there are two fears anſwering theſe two evils, the fear of ſuffering and the fear of ſinning.

Of the firſt none is altogether exempt, although the Spaniſh Scholar examined at *Paris* about his proficiency in Moral Philoſophy, and demanded what Fear was, covered his ignorance

rance with this bravado, *In noſtra patria neſcimus quid ſit timor.* In our Country (ſaid he) we know not what Fear is. But without fear, a man can have neither prudence nor valour, for he that fears not the blow guards it not, and is ſlain without reſiſtance.

The principal uſe of Fear is to prevent or avoid evil. But when the evil is unavoidable, and now at hand, then reſolution muſt repreſs Fear: Although even at that time fear doth good ſervice, for the fear of loſing honour or life erecteth a mans courage. Valour in combat is as often out of fear, as out of magnanimity; and it is often hard to diſcern which of theſe contrary cauſes puts valour into a man. The certaineſt mark of valour by fear is cruelty, when he that hath diſarmed his adverſary in a duel kills him without mercy, and after a field won puts all to the ſword; for he ſheweth that he feareth his enemy, even when he is out of combat. But he that gives him his life ſheweth, that he fears him no more alive then dead.

The moſt valorous are not they that have no fear, for it is natural to all men; but they, that know how to moderate it.

A man cannot fear too little, for no evil can be avoided by fear, but may be much better avoided by judgment.

To fear things which neither ſtrength nor forecaſt can prevent, is an anticipation of the evil.

evil. It is a great folly to loſe our preſent reſt out of fear of future trouble, as though it were not time enough to be afflicted when affliction comes.

But Fear doth more then to bring neer remote evils, it creates evil where there is none. And many evils which ſhall never come and are altogether impoſſible, acquire by fear a poſſibility and a real being. We laugh at an hypocondriaque that thinks himſelf to be made of ſnow and is afraid to melt at the Sun, becauſe he fears that which cannot happen to him. But a rich man tormented with fear of falling into Poverty, is much more ridiculous: For which of the two is the greater fool, he that fears that which cannot happen, or he that makes it happen by fearing it? The hypocondriack cannot melt at the Sun by the fear he hath of it, but a covetuous man by his fear of being poor, is poor in good earneſt; ſo poor, that he wanteth even that which he hath, for he loſeth the enjoyment of his wealth by his fear of loſing it.

It may be truly ſaid, that there is no vain Fear, ſince all fears whether true or falſe are real evils, and Fear it ſelf is one of the worſt evils. It makes a man more miſerable then a beaſt, which feels no evil but the preſent, and fears it not but when the ſenſes give her warning of the near approach of it. But man by his fear preventeth and ſends for the evil, ſtretching

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ing it by imagination very far beyond his extent; many times alſo forging evil to himſelf where there is none, and turning good into evil, for it is ordinary with us to be afraid of that we ſhould deſire.

For remedy to that diſeaſe we muſt learn our Saviours Philoſophy. *Matth. 6. 34. To every day is ſufficient the affliction thereof.* If the evil muſt come, we muſt expect it, not go fetch it. Let us not make ourſelves miſerable before the time. Let us take all the good time that God gives us. Perhaps the evil will come, but not yet. Perhaps it will not come at all. There is no Fear ſo certain, but it is more certain yet, that we are as often deceived in our fears, as in our hopes. And this good we reap out of the inconſtancy of humane things, againſt which we ſo much murmur, that it turns as ſoon towards good as towards evil. *Habet etiam mala fortuna inconſtantiam*, or if it turn not to good, it turns to another evil. The arrow ſhot againſt us, with a ſmall declination of our body will miſs us, and hit our neighbours head. A little wind will turn a great ſtorm; A ſudden commotion in the State will create every where new intereſſes. He that held us by the throat will be ſuddenly ſet upon by another, and will let us go to defend himſelf. If we ſee no way for us to ſcape, God ſeeth it. After we have reckoned all the evil that our adverſary can do, we know not what God will do. In the crea-

creation he made the light to ſhine out of darkneſs, and ever ſince he takes delight to fetch the comfort and advancement of thoſe whom he loveth, out of the things they fear. That which we fear may happen, but it will be for our good. Unto many the bed or the priſon hath bin a Sanctuary in an ill time. Unto many the publick calamity hath bin a ſhelter againſt the particular. Many times that which looks grim afar off, ſmiles upon us neer hand. And what is more common then to be promoted by thoſe things which we feared moſt? Exile and confiſcation condemn us often to a happy tranquillity, taking us from the crowd and the tumult to ſet us at large and at reſt.

Theſe conſiderations ſerve to decline, not to overcome the evil. Wherefore there is need of ſtronger remedies. For that we may be healed of fear it is not enough to ſay, Perhaps the evil will not come, or will not prove ſo terrible as it looks. Say we rather, Suppoſe the evil muſt unavoidably come, I do imagine the worſt; Say it be poverty, cloſe priſon, torture, the ſcaffold, the axe; All that, can take nothing from me that I may call mine; God and a good conſcience are mine only true goods, which no power and no violence can take from me; All the reſt is not worth the fear of loſing: *Iſa.* 12. 2. *Behold God is my ſalvation, I will truſt and not be afraid, for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation.* Then

Then the remedy to the ſhaking ague of fear conſiſteth in knowing theſe two things. The evil and the liberatour; The evil cannot be very great ſince it hath an end. No evil of this world but ends by death, Death it ſelf is good ſince it ends evils; how much more when it begins eternal goods? to the right Chriſtian, death is not a matter of fear but of hope. Let us take away from the things we fear that hideous vizard which imagination puts upon them, calmly looking into their nature, and getting familiarity with them by meditation. Let nothing that is incident to humane condition ſeem ſtrange or new to us. What happens to one may happen to any other. The ordinarieſt cauſe of fear is ſurpriſe. That we be not ſurpriſed we muſt think betimes upon all that may come, and ſtand prepared for all. So nothing ſhall ſeem ſtrange when it comes.

But the chief remedy againſt fear is to lift up our hearts to the great Liberatour that hath goods and evils in his hand, that ſends afflictions and deliverances, that brings down and brings up again, that gives us ſtrength according to the burden which he layeth upon us, and multiplyeth his comforts with our afflictions. Being perſwaded that God is moſt wiſe and moſt good, and that all things work together for good unto them that love him, we will repreſs our fear of the accidents of life and ſecond cauſes,

saying, The will of the Lord be done; we are sure that nothing but good can come to us, since nothing can come but from God.

Wherefore instead of fearing to suffer evil, we must fear to do it, which is the safest course to prevent suffering. He that commits sins is more unfortunate than he that suffers pain, for suffering moveth Gods mercy, but sin moveth his indignation. That man cannot but fear sin that beareth in mind that God hates it and marks it; There then we must fear, and the chief deliverance that we must ask of God is, that he *deliver us from every evil work*, 2 *Tim.* 4.18. As we fear sufferings because of themselves, so must we fear evil works, because of the evil that is in them, besides the sufferings that attend them soon or late. This Fear of love and reverence towards God, puts out all other Fears: He that fears God, needs not fear any thing else.

CHAP. XVII.

Of Confidence and Despair.

OF these we need not say much, having spoken before of Hope and Fear, for confidence is the extremity of hope, and Despair is the extremity of Fear.

Confidence, which otherwise might be called a firm expectation, is a certainty that we conceive of a future desired good, or of the love and fide-

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lity of a person, whereby the heart is filled with joy and love.

Despair is the certainty that the mind conceiveth of a future evil very odious, or of the enmity or infidelity of a person, whereby the heart is seized and in a manner squeazed with sorrow and hatred.

These Passions being so opposite, yet ordinarily will pass the one into the other, I mean Confidence into Despair; from Despair to pass to Confidence, it is rare. The surest course to avoid falling into Despair for things of the world, is to put no great confidence in them: Moderate hopes being frustrated turn into moderate fears and sorrows. But a great and joyful Confidence being disappointed will fall headlong into extreme and desperate sorrow, as they that tumble from a high precipice get a heavy fall.

One subject only is proper for mans entire Confidence, which is God, all good, all mighty and all wise: Without him all things that men use to repose their confidence upon, are waves and quicksands. Men are mutable, and though they could give a good security for the constancy of their will, they can give none for the continuance of their life. The goods of the earth deceive our expectation, or come short of our satisfaction, or slip from our possession. They will leave us, or we them. No wonder if they that re-

repose their full and whole confidence in them are seen so often to fall into despair. Here then the true counsel for tranquillity is to trust wholy upon none but God; on other things according to their nature and capacity. They shall never deceive us if we require nothing of them above their nature.

There is a kind of Despair improperly so called which is no more but to give over hoping a thing which upon our second and better thoughts we have found either inconvenient or impossible. That Despair will rather bring rest than trouble to the mind. Wisemen are pliable and easie to be satisfyed with reason. It is wisdom to despair and desist betimes from unlikely and unseasonable designes.

It is a true Despair when one seeth himself absolutely disappointed and excluded from the object of his cheif love, desire, and hope, at which the soul is smitten with such a sorrow that she hates all things, yea the very thing that she desired so much, and herself more; the smaller and unworthier the object is, the more shameful is the despair about it, but in recompense it is more curable; For then one is easily brought to consider in cold blood that the thing was not worthy either of affliction or affection. But when the object is great and worthy, the despair is more guilty and less curable. Wherefore the worst Despair of all is when one despaireth of

the grace of God so far as to hate him, for nothing can be worse then to hate the Soveraign good, only worthy to be beloved with all the soul.

Many distrust the grace of God who are not therefore desperate, though they think themselves so to be. Let them ask of themselves whether they hate God, and let them know that as long as a grain of Gods love remaines in them, there is together a grain of faith, though oppresst and offuscated by melancholly. For it is impossible that God should be their enemy and their Soveraign evil, while they love him. To them this comfort is addrest, *Prov.* 8. 17. *I love them that love me, and those that seek me early shall find me.* And this likewise, 1 *Joh.* 4. 19. *we love him, because he first loved us.* If then we love him we must be sure that he loveth us, and we must fight against the temptations of despaire, saying with *Job*, *Though God slay me, yet will I trust in him. Job.* 13. 15. and with *Isaiah. Isa.* 25. 9. *Lo this is our God, we have waited for him, and he wil save us: This is the Lord, we have waited for him, we will be glad and rejoyce in his salvation.*

Confidence is good according to the goodness of the subject that it reposeth upon. Wherefore Confidence in God the only Soveraigne good, perfect, solid, and immutable, is the best of all, and the only that can give assurance and content to the soul. He that is blest with that confidence is

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half in Paradice already: He is firm, ſafe, meek, ſerene, and too ſtrong for all his enemies, *Pſal.* 84. 12. God is to him a *Sun* to give him light, heat, life, and plenty of all goods; and a *ſhield* to gard him and ſhelter him from all evils: *ver.* 13. He gives him *grace* in this life, and *glory* in the next. *O Lord of hoſts, bleſſed is the man that truſteth in thee.*

CHAP. XVIII.

Of Pity.

PIty is a Paſsion compoſed of love and ſorrow, moved by the diſtreſs of another, either true or ſeeming. And that ſympathie is ſomtimes grounded upon ſelf love, becauſe we acknowledge our ſelves obnoxious to the ſame calamities, and fear the like fortune.

Pity is oppoſite to Envy, for Envy is a diſpleaſure conceived at another mans good, but Pity is a diſpleaſure conceived at another mans harm.

The Paſsion of Pity muſt be diſtinguiſhed from the virtue that bears the ſame name, for they are eaſily confounded. The Pity of the vulgar, which is imputed to good Nature and Chriſtian charity, comes chiefly out of two cauſes. The one is an errour in judgement, whereby they reckon many things among the great goods, which are good but in a very low

degree, and likewiſe many things among evils which are not evil. Hence it is that thoſe are moſt pitried that dye, and the beſt men more then any, as though death were evil to ſuch men; and they that loſe their moneys, which are called *goods*, as though they were the onely good things; and they that loſe their lands which are called *an eſtate*, as though a mans being and well being were eſtated in them.

The other cauſe of the Paſſion of Pity is a ſickly tenderneſs of mind eaſy to be moved; wherefore women and children are more inclinable to it; but the ſame tenderneſs and ſoftneſs makes them equally inclinable to choller, yea to cruelty. The people that ſeeth the bleeding carkaſs of a man newly murthered is ſtricken with great pity towards him, who is paſt all worldly ſorrows; and with great hatred againſt the murderer, wiſhing that they might get him into their hands to teare him to peices. But when the fellon is put into the hands of Juſtice, condemned and brought to execution, then the heat of the peoples Paſſion is altogether for pity to him, and that pity begets wrath againſt the executioner when he doth his office. So eaſily doth the paſſions of vulgar ſouls paſs from one contrary to another, from pity to cruelty, from cruelty to pity again, and from compaſſion for one to hatred for another. But all theſe ſuddain contrary motions proceed from one cauſe which

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is the tenderneſs and inſtability of weak ſouls whoſe reaſon is drowned in paſſion, and their paſsion is in perpetual agitation.

But the Virtue of Pity, which is a limb of charity, is a firm reſolution to relieve our neighbour that ſtands in need of our help, and it hath more efficiency than tenderneſs. This is the Pity of generous and religious ſpirits, aſpiring to the imitation of God, who without feeling any perturbation for the calamities of men, relieveth them out of his mercy.

And whereas the Paſsion of Pity is for the moſt part cauſed by the ignorance of the goodneſs and badneſs of things, he that is leſs miſtaken in them, is alſo leſs inclined to that paſsion, for he calls not that *miſery* which others call ſo. *Nec doluit miſerans inopem, aut invidit habenti.* Or if a wiſe man pity one dejected by poverty, it will not be his poverty, but his dejected ſpirit that he will pity. And ſo of him that is weeping for a ſlander; a wiſe man will pity him, not becauſe he is ſlandered, but becauſe he weeps for it, for that weeping is a real evil, though the cauſe which is ſlander be but an imaginary evil. He will labour to get ſuch a firm ſoul, that neither the good nor the evil that he ſeeth in or about his neighbours, be able to work any perturbation within him.

The world being a great hoſpital of miſery, where we ſee well-nigh as many miſerable per-

ſons as we ſee men: if we were obliged to have a yearning compaſſion for all the miſerable, we ſhould ſoon become more miſerable than any of them, and muſt bid for ever adieu to the peace of the ſoul, and contentment of mind. It is enough to give power to our neighbours to command our counſel, our labour, and our purſe in their need; but to give them power over the firmneſs of our ſoul, to ſhake and enervate it at their pleaſure, it is too much. Let us depend of none, if it may be, but God and our ſelves Let none other have the power, be it for good or evil, to turn the ſtern of our mind at his pleaſure.

It muſt be acknowledged that Pity, as weak as it is, hath more affinity with Virtue than any other Paſſion, and turns into virtue ſooner than any. That way, weak ſouls handled with dexterity, are brought to meekneſs and charity; and that way, many *Pagans* have been brought to the Chriſtian verity. We owe the great converſions to the ſufferings of Martyrs, which moved the beholders to compaſſion, for that compaſsion made a breach into the heart, and gave entrance into the underſtanding to that good confeſsion which theſe holy men made in the midſt of the fires; for nothing is more perſwaſive than Pity, neither is there any fitter hold to draw and turn the ſoul.

But ſuch compaſsionate ſouls may be as ſoon drawn

drawn to evil as to good by that hold. Factious men brought to the gallows for sedition, have from that pulpit sown the seed of mutiny, into the minds of a compassionate multitude, and those seeds, like the teeth of *Cadmus* his Serpent, have brought forth since a dismal harvest of intestine war. If then any good is formed in our minds by compasion, we had need to lay a stedfaster foundation under it; for the meer motions of Pity are but fits and starts, and are not actions, but shakings of the soul.

A wise man will learn how to take hold of the spirits of men by Pity, but together will take heed that others hold him not by the like handle, which therefore he will shorten, and leave no hold but reason for others to take him by.

CHAP. XIX.

Of shamefacedness.

SHamefacedness is such a compounded pasion that it may not be described in few words. It is a sadness out of the sense or apprehension of a dishoneſt evil. It is a self condemnation, especially about matters of love and desires which one would satisfie in secret. It is also a sudden amazement out of a diffidence of our selves when we are surprized by some inopinate occurrence, where we fear that more will be expected of us

then we can perform: And to give a more general character: it is a ſad reſenting of ones own infirmity, with ſome inclination to goodneſs.

It is a cowardly Paſsion, found only in timorous natures, yet in the more tender age and ſex it is pardonable, and uſefull too, ſo it be not exceſsive, for by good inſtruction it may be formed into a virtue, but weak, and ſuitable to the capacity of the ſubject. Stronger ſpirits dyed with piety and wiſdome abſtain not from evil out of Shamefacedneſs, but out of knowledge and reſolution. But becauſe ſtrong ſpirits have been weak when they were under age, and the boldeſt have been timorous, unleſs they be altogether dull and beſtial by nature, there is a time to frame them to virtue by ſhamefac'dneſs, which may be called a neceſſary infirmity in the beginning. And it is not expedient to remove it too ſoon from young minds by Stoical precepts, leſt they wanting that natural bridle of the appetite, and not being yet well trained and confirmed by reaſon, let themſelves looſe to evil.

Children in whom no mark of Shamefacedneſs appears, are perverſe and ill natured, and though they be merry ſparks, they ſhall never be good nor able men. Shamefaced children are towardly and diſciplinable. But in conſcience is not the nature of men very weak and poor, ſince their beſt natural diſpoſitions are infirmities, and that there is need of thoſe infirmities to bring them to ſome good? Some

Some natures are timorous in all the ages of their life by their native temper, therefore more obnoxious to Shamefacedneſs; theſe are leſs capable of a great and heroical virtue, which is a compound of righteouſneſs, meekneſs, and magnanimity, but they are docible for a leſs eminent virtue: and their inclination to ſhamefacedneſs is a pliable ſubject for good diſcipline. That diſpoſition muſt be well managed, as the ſeed of modeſty, and in women, the mother of pudicity, their chief virtue. How powerful Shamefacedneſs is with that Sex, the known example of the *Mileſian* Virgins ſhews it.

There is another kind of ſhame recommended in Scripture. That of *Daniel, O Lord, righteouſneſs belongeth unto thee, but to us confuſion of face. Dan.* 9. 7. That of *Ezra, O my God I am aſhamed and bluſh to lift up my face unto thee. Ezra* 9. 6. And of the penitent Publican, that *ſtood afarr off, and would not lift up ſo much as his eyes to heaven. Luk.* 18. 13. But that ſhame which is a godly contrition for ſin committed, and fear to commit more, is proper to a ſpirit fixt and confirmed in the love and fear of God, and hath nothing common but the name with the paſſion of ſhame, which with all her utilities, is but a weakneſs of mind, and a childiſh perplexedneſs.

A wiſe and godly man muſt be aſhamed of nothing but ſin. The remembrance of the greatneſs,

ness, presence, justice, and holiness of God, and the sense of our own imperfection must keep us in perpetual respect and humility, which is that good shame of *Daniel*, *Ezra*, and the repenting Publican. But for our conversation with men, when we are come to mans age, let us wean our selves as much as we can from boyish Shamefacedness, which dejecteth and perplexeth the spirit, and makes a man lose the fairest opportunities of doing good.

Of

OF

PEACE

AND

CONTENTMENT of MIND.

FOURTH BOOK.

Of Vertue, and the excerciſe of it in Proſperity and Adverſity.

CHAPTER I.

Of the virtuous temper requiſite for Peace and Contentment of Mind.

THis Book is but a reſult of the two precedent, for who ſo hath got a right Opinion of things, and learned how to govern his Paſſions, wants nothing for virtue and tranquillity; theſe two articles being not only the materials and the rules of the building, but the whole ſtructure. And the order is as eſſential, as the matter, for the underſtanding muſt be illuminated and ſatisfied about the right judgement of things, and know how far they are worthy that our appetite ſhould ſtirre for them, before we undertake to inſtruct our appetite how to behave ourſelves with them.

Out of the right opinion and the well governed Paſſion ariſeth the true temper of Virtue; which

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is a calm ſtate of the ſoul, firm, equal, magnanimous, meek, religious and beneficial to a mans ſelf and to others. All the imperfection that is in our Virtue is a defect in one of theſe two, or both. And who is not defective in them? Who hath not error in his Opinions, and by conſequent unrulineſs in his Paſſion? Wherefore our deſcriptions of perfect humane Virtue are accidents without ſubſtance. But what? we muſt not ſet before us any leſs pattern then perfection. *Matth.* 5. 28. *Be ye perfect even as your Father which is in heaven is perfect.*

The School gives definitions and deviſions of the ſeveral mortal Virtues, which is no more then is neceſſary. Yet to ſpeak properly there is but one, even that equal temper and juſt proportion of all the faculties and motions of the ſoul which is *Juſtice*, producing the like juſt temper abroad in all the parts of converſation; for to be juſt is to do all the parts of a mans duty, towards God, towards himſelf, and towards his neighbour.

Temperance and Fortitude are handled in the Schools as virtues by themſelves, which is to very good purpoſe, for a more diſtinct expoſition; but in effect they are parts of juſtice, for Temperance is the juſt proportion of the appetite; and Fortitude is the conſtancy and magnanimity of the will requiſite to keep one juſt. Neither is fortitude

titude a Virtue different from temperance; for whereas of those two duties *sustine & abstine*, to sustain and to abstain, the first which is resisting oppositions is ascribed to fortitude, the other which is abstaining from the inticements of sin is reserved unto temperance, yet both belong equally to fortitude, seeing there is as much, if not more, strength of mind requisite to stand out against alluring temptations as to encounter violent oppositions.

There are then two Virtues in all, the one intellectual which is Prudence, the other moral which is Justice. I have spoken of the first, and this whole treatise is but an exercise of it. And of the second also, of which the most essential part is the fear of God and a good Conscience: that is truly the prime Justice. All humane laws, if they be good are dependances of it; if they be evil, they are deviations from it. Natural equity sanctifyed by grace ruleth both publick and particular duties, and both the outward and the inward man; which is farre more than common and civil law can compass. In all policies of the world, Justice hath divers faces. The body of the Law (in great and antient States) hath Statutes and Cases without number, which instead of clearing Justice, confound it. All that legislative labour regards outward action, and the publique peace: but Piety and true Philosophy, rule the inward action, and

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ſettle the peace of the ſoul with the right and primitive Juſtice. Beſides, humane laws are moſt buſie in forbidning evil, and for that end make uſe of fear, and the terrour of puniſhment; whereas the inward law of Virtue is moſt buſie in preſcribing good, and for that end makes uſe of the motive of love and reward. But whether we need the motives of fear or love, we have a Soveraign Court within our breaſt where the great Judge of the Univerſe is ſitting continually. There his Law is written and laid in view, entering into the eyes of the underſtanding, which ſeeth it even when he winks that he may not ſee it. And there a mans own thoughts ſtands divided at the barr, ſome accuſing, ſome excuſing him, out of that law compared with the records of the memory. Of that Court St. *Paul* was ſpeaking that the very Gentiles and Heathen *ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another.* Rom. 2. 15.

Before that Court (that is before God himſelf and before us) we muſt labour to be declared juſt, and more to be ſo indeed. There juſtice muſt be ſetled. There it muſt be practiſed. It will be well done to know and obey the forms of juſtice which publique order hath ſet over us, but our main task muſt be to labour for an inward and habitual juſtice. Let us

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obey cheerfully all good or indifferent humane laws, but before all and after all let us ſeek and pray for that law of the ſpirit of life, which may ſet a rule to all the unruline ſs within us, and make righteouſneſs and peace to kiſs each other in our ſouls.

The ordinary definition of juſtice, that *it is a conſtant will to give to every one his own*, as it is commonly underſtood, regards only the leaſt part of juſtice, which is the rule of duties between man and man. But let us give it a fuller extent: for to give every one his own, we muſt pay all that is due, firſt to God, next to our ſelves, and then to our neighbours. Certainly the two former parts of juſtice are far more conſiderable than the third which is the only cryed up, though ill obſerved, in the world; for a man may and doth often retire from the ſociety of men, but he can at no time retire from God and himſelf; and though a man were alone in the world, yet ſhould he have with him the chief ſubjects to exerciſe the virtue of juſtice.

We ſhall give God his own by loving him with all our ſoul, and with all our ſtrength, obeying his will carefully, and praiſing him for his love to us, and for his own greatneſs and goodneſs, with a thankfull and a joyfull heart, ſetting him continually before the eyes of our mind, as alwayes preſent, that we may walk unto all pleaſing before his pure and all-

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ſeeing eyes, and ſtick faſt unto him by meditation, affection, and entire confidence. And whereas man is the bond and the natural mediator between the material world and the ſpiritual: who alone muſt render for the whole Nature the due homage unto the great Creator; Juſtice calls upon us to do that right to God and Nature, to knit Nature with God by our love, faith, obedience, and praiſes.

Thus alſo we ſhall give to our ſelves our due, for *to draw near unto God is our good, Pſal.* 73. 28. to ſeperate from him is our deſtruction. *They that obſerve lying vanities forſake their own mercy*, ſaith *Jonas*, *Jo.* 2. 8. meaning that they forſake him of whoſe goodneſs their being and well-being depends. This thought will renew the antient characters of the natural notions of juſtice engraven upon the marble of our hearts, upon which the corruption of the world and our own hath bred as it were a thick moſs, which hides theſe characters. But with the fear of God that moſs is rubbed off, and the law of God, the original juſtice written there with Gods finger, appears plain and legible. Who ſo then will do right to himſelf and recover his primitive dignity muſt ſtudy to know, fear, and love God, perfect his union with him, and aſſociate himſelf with his Angels, by obeying his will and tending his praiſe. His ſaving eternal light is for us, wiſdom, righteouſneſs, ſanctification, and

and redemption are for us, for he gives them to us liberally in his Sonne, We do but right to ourselves, when we ſtudy that thoſe bleſſings which are for us may be ours. And to loſe ſuch ineſtimable graces by our neglect, is, beſides ungrateſulneſs towards God, a crying injuſtice againſt ourſelves.

A maine point of that juſtice which we owe to ourſelves is, to labour to make ourſelves poſſeſſors af ourſelves, and maſters at home; ſo untyed from all outward tyes, that our content depend of none but God and ourſelves: and that rule over ourſelves is attaned by yeilding unto God the rule over us.

To that end our firſt labour muſt be to traine well the Paſſion of love, which is the great wheele moving all the other paſsions; for according to the ſubjects that we love, and as we love them well or ill, we are good or evil, happy or unhappy. To love what we ought and as we ought, is the whole duty and happineſs of man.

Next, our deſires and hopes muſt be cut ſhort, which is not cutting down Nature, as greedy minds may think: It is cutting of our bonds, and getting our liberty. That way plenty, pleaſure, and joy, are bought at an eaſy rate. for very little will content a mind weaned from ſuperfluous deſires; and he hath little or no matter left for ſorrow, fear, anger, hatred, and envy, the tormentors

mentors of the ſoul. What is able to diſquiet that man that thinks nothing to be his but God an a good conſcience, and poſſeſſeth the things of the world as not poſſeſſing them? But to quiet the murmure of love and deſire, which are querulous and unlimited paſſions, we muſt do them ſuch equal juſtice, that while we ſtop them one way we open them another; Being kept ſhort for the things of the world, let them have free ſcope towards heavenly things, to love God, and deſire his ſpiritual and permanent goods, without limit and meaſure.

The great injuries are thoſe which a man doth to himſelf, when to obey luſt, or anger, or covetouſneſs, one makes himſelf guilty and miſerable; when for the love of the world, one loſeth the love of God; when out of miſerableneſs the body is denyed his convenient allowance: When for things of no worth a man proſtitutes his health, his life, and his conſcience. When men will ſinne for company, caſt themſelves into ruinous courſes out of compleaſance, and damne themſelves out of gallantry. Who ſo will ſeriouſly think what he oweth to himſelf, and what account of himſelf he muſt give unto God, will endeavour to keep the precious health of his body, and the golden ſerenity of his conſcience; he will enjoy with ſimplicity that portion which God giveth him of the contentments of life, and above all things he will careſully keep his onely good, which is God. Juſtice

Juſtice being well adminiſtred within us will be practiſed abroad with facility and delight. *Rom.* 13.7. *Render to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, fear to whom fear, honour to whom honour.* Let the debtor be more haſty to pay then the creditor to receive.

All the Law-books are but comments upon this precept of Juſtice to *render to every one his owne.* Yet they omit the moſt eſſentiall parts of it, the duties of charity, humanity, and grateſulneſs: Which being without the rules of civil laws, have the more need to be learned and obſerved by ingenious and religious ſouls. And we muſt believe, contrary to the vulgar opinion, that they are debts, and that doing good to them that ſtand in need of our help is not giving but reſtoring. Therefore the works of mercy are repreſented in the *CXII Pſalm* as works of Juſtice, *He hath diſperſed, he hath given to the poor, his righteouſneſs endureth for ever.* Let us then be perſwaded, that when we do all the good of which God giveth us the faculty and the occaſion, we do but juſtice. Let us pay due aſſiſtance to him whoſe need claimes it, counſel to him that is in perplexity, kindneſs to them that have ſhewed us kindneſs, pardon to them that have offended us, good for evil to them that perſecute us, love to them that love us, ſupport to the weake, patience to the impatient, reverence to ſuperiours, affability to inferiours. All theſe

are debts. Let us omit no duty to which we ſtand obliged by the laws of civil ſociety; Yet that is too ſcant, let us omit no duty to which we have the invitations of piety and generoſity. All the good works that we may do, are ſo many duties. It is the large extent that St. *Paul* gives to our duty. *Phil.* 4. 8. *Finally bretheren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think on theſe things.* And the fruit of that ſtudy in the following words is that which we ſeek in this Book, the Peace of the ſoul and our union with God. *Do theſe things and the God of peace ſhall be with you.* Truly peace, quietneſs, and aſſurance, are the proper effects of rightouſneſs, and are as natural to it as the light to the Sunne. *Iſa.* 33.17. *The work of righteouſneſs ſhall be peace* (ſaith *Iſaiah*) and *the effect of righteouſneſs, quietneſs and aſſurance for ever.*

Conſidering Juſtice as the ſolid ſtemme in which lyeth the ſubſtance of all virtues as her branches, I will not follow every bough of that tree; Two Virtues only I will ſtand upon as the preſerving qualities of that univerſal Juſtice. Theſe are meekneſs and magnanimity. They are the neceſſary diſpoſitions to frame a right virtue in the ſoul, and peace with it.

Under meekneſs I comprehend humility and docility, which are but diverſe aſpects of the ſame

ſame face, even of that meek & quiet ſpirit which *is in the ſight of God of great price.* 1 *Pet.* 3. 4. As, for great edifices there is need of deep foundations, likewiſe to edifie the ſoul and build virtue and peace in it, there is need of a profound humility; which being joyned with faith is the foundation of the ſtructure, and the perfecting alſo: for we muſt be humble that we may be virtuous, and the more we are virtuous the more we are humble.

With that meekneſs the word of God muſt be received, which is the doctrine of Virtue and Salvation. *Jam.* 1. 20. *Receive with meekneſs the ingrafted word which is able to ſave your ſouls*, ſaith St. *James*. *Iſa.* 61. 9. *God hath anointed his Sonne to preach good tidings to the meek*: *Pſal.* 25. 9. *The meek will he guide in judgement, and the meek will he teach his way.* A mind well-diſpoſed to Virtue and the peace of the Soul, will diſtruſt himſelf as a ſhaking unſound foundation, to repoſe his truſt wholly upon God. He will labour to heal himſelf of all arrogant opinions and obſtinate prejudices, being always ready to receive better information and and ſubmit himſelf unto reaſon.

It belongs to that meekneſs to be free from the impetuoſity of the appetite, for that which St. *James* ſaith of the wrath of man, that it *worketh not the righteouſneſs of God.* *Jam.* 1. 21. may be ſaid of all other Paſsions; they are evill if they

be vehement; for in a ſpirit agitated with vehement paſſions juſtice cannot ſettle, that very vehemency being an injuſtice, and a violation of that ſweet and equal œconomy of the ſoul fit for juſtice and peace: Paſſion goeth by skips and jolts, but Reaſon keepeth a ſmooth even pace; and that pace is fit to go on Juſtice's errand.

To meekneſs magnanimity muſt be joyned. Meekneſs makes reaſon docile and pliant to goodneſs. Magnanimity makes her conſtant in it. Both are the framers and preſervers of righteouſneſs; meekneſs becauſe it humbleth us before God and ſubjecteth us under his good pleaſure; magnanimity, becauſe it raiſeth our minds above unrighteous ends and ways, and makes us aſpire to that great honour to have our will conformable unto Gods will, and become partakers of his Nature, which is Righteouſneſs it ſelf. St. *Paul* makes uſe of magnanimity to ſollicite us to holineſs. *Col.* 3. 10. *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affections on things above, not on things on the earth.* As nothing makes the mind more magnanimous, ſo nothing makes it more holy, than that doctrine which teacheth Gods children that all the world is too little for them; and that God, who adopteth them and calls them the inheritance of his Kingdom, is alone worthy to poſſeſs their whole heart. For would any that is ſo highly digniſyed

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ſtoop ſo low as to ſubject his affection to the things of the earth? or would he be ſo ungrateful as to returne him diſobedience for ſo much love? Rather his high condition will fill him with high thoughts, and according to the Apoſtles exhortation, he will endeavour to *walk worthy of God who hath called him to his Kingdom and glory*: 1 *Theſ.* 2. 12. O, could we apprehend the excellency of this high calling by a ſerious faith, with what contempt would we look upon thoſe things that captivate the paſſions of men! How ſhould we laugh at that which others deſire or fear! We ſhould look upon the actions of men as beholding the earth, from heaven, ſeeing the clouds of cares and ſorrows gathering farre under our feet, and the winds of tumultuous deſires buſling and raiſing ſtorms; where we ſhould have no other ſhare but compaſsion of thoſe that are toſſed by them: Neither temptation nor perſecution ſhould be able to trouble our heaevnly ſerenity. The falſe profit and pleaſure of ſin ſhould not tempt our deſire, but provoke our ſcorne and indignation, as unworthy of men, and much-more of Gods children, coheirs ſo Chriſt in his eternal Kingdom, called to be Kings and Prieſts unto God and their Father.

The ſame magnanimity will breed in us a godly ambition to imitate God our Father, keeping righteouſneſs in all things becauſe *the righteous Lord loveth righteouſneſs*; *Pſal.* 11. 7. uſing chari-

ty and liberality, giving and forgiving, becauſe the *Lord is good, and his tender mercies are over all his works. Pſal.* 145. 9. Doing good to our enemies, becauſe God fills with his goods the mouthes that blaſpheme him; And, becauſe God gives alwayes and receiveth nothing, we muſt think it more happy and divine to give than to receive.

From magnanimity reflect again to meekneſs. Let all that is done magnanimouſly be done meekly together, with ſimplicity and reality, without noyſe and oſtentation. Theſe virtues going hand in hand, meekneſs and magnanimity, are the two ſupporters of Juſtice, and the teachers of all goodneſs. A meek and magnanimous ſpirit is the fruitful ſoyle of all virtues. To expreſs them in other terms more familiar to the Church, They are humility and faith, which with the love of God, the true eſcence of Juſtice, make up the greateſt perfection that a man is capable of upon earth, whereby the mind is ſanctified, ſweetned, and raiſed; and filled with goodneſs, peace, contentment, and aſſurance.

CHAP. II.

Of the exerciſe of Virtue in Proſperity.

IF I treat not methodically and ſeverally of all Virtues, the title of this work may excuſe me;

me, I ſeek not here the definitions and diviſions of Virtues, but the uſe: And of all the uſes, that which conduceth to the peace and contentment of mind. Beſides, all that we have ſaid before, and all that we have to ſay, is an exerciſe of virtue, which careth not much by what name ſhe is called, juſtice, fortitude, temperance, or what you will, if ſhe may have leave to do her effect, which is to maintain the ſpirit every where in a virtuous tranquillity.

Her principal work is, ſo to inform, or rather form the mind, both for Proſperity and Adverſity, that it be neither corrupted by the one, nor dejected with the other. That work is the reſult of our ſecond and third Book. Who ſo hath learned to have a right Opinion of the things that the world deſireth or feareth, and to rule his paſſion accordingly, is fenced againſt all inconveniencies of both fortunes. But becauſe it is a work of the higheſt difficulty and importance to make the right uſe of theſe two different conditions, and go through both with a ſerene and equal ſpirit. Let us conſider them with more care, and learn to behave our ſelves virtuouſly in both.

Let us begin at Proſperity, as that which requires more virtue. Infants will greedily graſp the bright blade of a new knife, and cut their fingers; The like is done by grown men, dazled by the gay ſhew of honour, wealth, & pleaſure; they lay

lay hold on them eagerly, and hurt themselves, for they take them the wrong way.

We need not say that Prosperity is good in it self; he that would say the contrary should not be believed. Yea none would believe that such a man believeth what he saith. But by the evil disposition of those into whose bosome prosperity falls, it becomes evil, yea farr worse than adversity. For one that is ruined and brought to despair by adversity, ten are spoyled and undone by prosperity; because adversity makes a man to retire within himself, and warns him to arm his mind with prudence, piety, and resolution. But prosperity relaxeth the mind, and by it weak brains are made weaker, imprudent, arrogant, and profane; acknowledging no virtue, and no God, but Fortune; which they think to be so enamoured with their person and merit, as not to have the power to disgrace them. Such is the character that *David* gives of a man corrupted with prosperity. *Psal.* 10. 5. *His ways* are alwaies *grievous, thy judgments are far above out of his sight, As for his enemies he puffeth at them. He hath said in his heart, I shall not be moved, for I shall never be in adversity.* It is an unhappy prosperity that makes men dissolute, outragious, pust up with pride, blinded with self love, sometimes heavy with a drowzy sloath, sometimes transported with an insolent joy. The most dangerous and most ordinary abuse of prosperity is the diverting of a mans

mans thoughts and love from God and a better life, to fix them upon the world. Wherefore *David* ſpeaking of men *incloſed in their own fat*, calls them *men of the world whoſe portion is in this life*, *Pſal.* 17. 14. intimating that they have no portion in the other life. Truly proſperity is a ſlippery place; with moſt men it is a fair walk ending in a precipice. And the leaſt harm it doth is to enervate the mind, and dull the edge of induſtry.

The abuſes of proſperity are divers, according to the different humours of men. Some of a jovial and inconſiderate humour glut themſelves with proſperity, and become fierce and violent. Others of a dark and timorous conſtitution are oppreſt with wealth and honour as with heavy weights, dare not enjoy what they have, and live in an anxious care to loſe all. *Eccleſ.* 5. 12. *The abundance of the rich will not ſuffer them to ſleep.* They ought to thank him that ſhould eaſe them of that heavy burden, their riches.

Of the ſickneſſes that attend proſperity I have ſaid much, and of their remedy. It comes to this. To conſider maturely the worth of things, that we may not love them above their worth, or expect of them a ſatisfaction above their nature; not to anchor our confidence upon their uncertainty: not to love any, or truſt in any with all our heart, but God, the only perfect and permanent good; To uſe the world as not uſing it, and enjoy the things we love beſt in it as having the uſe of them

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not the poſſeſſion, aſpiring continually to a better inheritance. This is the way to get a ſincere taſt of all the good that worldly proſperity is capable to afford.

Now there is need of a ſingular prudence to pick that good among all the evil and all the traſh that worldly proſperity is made of, and not to miſtake ſuperfluity for neceſſity, and that which is good in effect from that which is good in opinion only. For that man whoſe curioſity hath turned ſuperfluous things into neceſſary, and whom the tyranny of vice and cuſtom ſuffers not to delight in any thing but unlawful, is made guilty and unfortunate by his proſperity.

Alſo, to uſe proſperity wiſely, and get the true benefit of it, a man hath need to wean himſelf from preſumption and ſelf love. Whence comes it that ſo many ſpoyl their proſperity by laviſhneſs and inſolency, others loſe the taſt of it by inſatiable greedineſs of adding and increaſing? It is, becauſe they have ſuch a high eſteem and love of themſelves that they think all the goods of the world to be too little for them, either to ſpend or to lay up: Whereas he that hath an humble opinion of himſelf taſteth his proſperity with ſimplicity and thankfulneſs, for he thinks that he hath much more than he deſerveth. He that cannot bring himſelf to that low conceit of his worth, ſhall never be contented, though God ſhould pour all the treaſures of the world into his

his lap, and though he were mounted to the top of the wheel, and had nailed it to the axeltree to keep it from turning.

Who so will enjoy true prosperity must keep fast to this Maxime, that no true good can be got by doing ill: So whereas vice and unrighteousness insinuate themselves under the baits of pleasure, honour, and profit, there is great need to make provision of faith and good conscience as antidotes against the general corruption. As carefully as we walk armed, and look about us when we travel through forrests infested with robbers, we should walk armed with the fear and love of God among the enticements of worldly profit, honour, and pleasure, for Satan lyeth in ambush every where. But whereas robbers will lurk in hideous and savage places to do their feats, Satan doth his in the most delicious places. It was not among briers and thorns that he set upon man yet innocent, he made use of *a tree good for food, pleasant to the eye, and to be desired to make one wise. Gen. 3. 6.* And he made use ever since of beauty, dainties, and curiosity, to destroy mankind: Conversing among these is *walking upon snares*; *Job.* 18. 8. There is great need of wisdome and godliness to avoid them, and of a merciful assistance of God to get out when our foot is insnared in any of them.

To the pleasures, honours, and plenty of the world, faith must oppose other sweeter pleasures

sures, more sublime honours, and riches infinitely greater, even the pleasures for evermore at Gods right hand, the honour to be of his children, and the plenty of his house. These he hath promised and prepared to them that love him, not to those that choose rather to fill themselves with unlawful delight and unrighteous gain, than to walk before God unto all pleasing, waiting for the fulfilling of his promises. *David* expected to *see Gods face in righteousness*, *Psal.* 17. 15. thereby supposing that without righteousness he could not see Gods face. St. *Paul* expected *the Crown of righteousness*; he must then be righteous before he have the Crown, and he must *fight the good fight and keep the faith* before he be crowned. Could the height of that felicity enter into our low understandings, what it is to be filled with the contemplation of Gods face, and receive at his hand the Crown of righteousness, hardly would we venture the missing of that glory for all the deceitful delights and profits of iniquity.

Without looking so farr as the recompences and pains of the life to come, even in this life a godly, temperate, and conscionable life, is a thousand times more desirable and pleasant than a riotous dishoneſt life, and advancement gotten by oppression. Even those *Pagans* that lookt for no good after this life, and laughed at infernal torments as old wives tales, yet could

could ſay, *Nemo malus felix*, No wicked man is happy; for unlawfull delight and gain leave behind them a ſting of remorſe, yea many times ſin ſmothereth pleaſure at its birth; beſides the diſfavour of God and men which commonly follows. We caſt our reckonings amiſs if we make account to poſſeſs a happy and a wicked proſperity; It cannot be happy if it be wicked, for it is virtue, it is innocence, it is the love of God and faith in his promiſes, it is juſtice and charity, that give the pleaſant reliſh and the very being of proſperity.

But ſuppoſe that the acquiſition of the delights and advantages of the world, be neither accompanyed with ſin, nor followed with remorſe, yet they are weak and tranſitory; riches are burdens, honours are ſetters, pleaſures are ſeveriſh, fame is a wind, friendſhips are ſeeds of cares and ſorrows, and yet in all theſe we ſeek a ſolid and permament content; who can wonder that we find it not? For I do not inſiſt yet upon the principal thing, that we ſhould fix our deſires upon God alone; but I ſay now, that to enjoy humane proſperity we muſt proportion our deſire and expectation to the capacity and durableneſs of humane things, and to the power we have to diſpoſe of them and keep them: if we expect more, we are diſappointed, and loſe the true taſt of our proſperity.

But there may be defect as well as exceſs in the

the desire and enjoyment of worldly prosperity. For there are some whose wild devotion kneaded with a timorous and savage humour, is afraid of all temporal comforts, be they never so simple, natural, and innocent; seeking virtue and merit by misusing of themselves, and souring all the prosperity that God giveth them, with an unthankfull melancholy. It is more than God requires at their hands; but he will require an account at their hands how they have enjoyed their health and the fruits of his fatherly indulgence, which he had given them to use with moderation, comfort, and thanksgiving. Either there is pride and hypocrisie in that fantastical marring of their prosperity; or if they are in earnest, their brains is crazed, oppreſt by the black vapours of their splene. Abstinence is laudable and necessary to be joyned sometimes with prayer, to subject the body to the spirit. But the spirit must not deal with the body his subject, as the worst of Tyrants do with their people, whom they utterly ruine to keep them in subjection. That voluntary self depriving of the innocent conveniences of life, is reproaching God as being to blame for making nature plentifull and delightfull, and then placing man in the midst of his goods, and giving him senses to relish them, and reason to use them.

But the contrary fault is more dangerous and more ordinary, to hunt after temporal goods with

with a rash eagerness, and when one hath them to lose the benefit of them by lavish intemperance, or even to turn those goods into evils by getting them by ill means, and using them to ill ends. If Prosperity mar us, it is but even with us, for we had marred it before.

The true way to be content every where, and purchase prosperity at an easie rate, is to desire little and be contented with little. Not he that hath most but he that desireth least, is the richest. The less a man desireth the less he wanteth, and the more resemblance he hath with God, who desireth nothing, and wants nothing. It is unjust for us to solicit the world to give us riches, while we have means at hand to enrich our selves without troubling the world, which is, to desire nothing. Why should I ask of another that which I can give to my self?

But when all is said, desire is natural and will stretch it self upon something. Now God alone is able to fill it. He that hath fixed his love and desire upon God, and is already possest with him by faith, may after that easily put that Philosophy to practice, To desire nothing out of himself, and to ask nothing of the world. He may tell Fortune that he needs none of her gifts, for having God he hath all. But he that wants that possession which only gives true satisfaction to the soul, decieveth the world and himself when he braveth Fortune, and bids her to keep her

gifts to herself, saying that he asketh contentment of none, being able to give it to himself; that he carrieth all his goods along with him, that he is rich and free because he is master at home. Truly if he that speaks so, hath nothing but himself, he is very weak and needy. Yea unless he possess God, he cannot possess himself; and in that resolution to cut off his worldly desires, wanting the satisfying object, he is like him that makes a resolution not to come near the fire though it freeze hard, and himself be thin clad. Whereas he that will cut his desires short, being enrich'd with Gods grace, is like him that will not come near the fire, because he is clad with warm furrs.

To such a man rich in God it becomes well to say, I will not beg wealth and comfort abroad since I may have it at home. Finding tranquillity and sufficiency within my breast, why should I make my self unquiet and needy by a greedy and worldly desire? I will sweetly enjoy the temporal goods because they are Gods gifts, and receive them at his good hand with thankfulness: I will also indeavour to increase them by industry, if I may without fraud to others, and vexation of my self. But I will importune no man to give me, as long as I may obtain of my self not to ask. I will spare to others the pain to deny me, and to my self the shame to be denyed, having such a short way at hand to satisfie me,

me, which is, To aske and deſire nothing. The leſs I court the world, the leſs power ſhall I give it over me. This Philoſophy is eaſie to him that can ſay with *David*, *Pſal.* 16. 6. *The Lord is the portion of mine inheritance, and of my cup, thou maintaineſt my lot*; *The lines are fallen unto me in pleaſant places, yea I have a goodly heritage.*

Moderation of deſires makes Proſperity ſweet: And that moderation is harder in proſperity; for misfortunes rather breed fear than deſire, but good ſucceſſes are bellows that ſwell cupidity, and cupidity making us depend on the future, takes from us the enjoyment of the preſent. For we enjoy not what we have, when we complain that we have not enough, and reckon not what we have got but what we would get.

And becauſe in Proſperity men will grow proud and forget what they are; The higher that God raiſeth our degree, the more let us humble ourſelves, and keep our minds within the limits of modeſty. If advancement ſmile upon us, let us think rather to tread ſurely than to make haſte, and to ſit ſafe than to riſe high. As they ſay of *Xanthus* that being in drink he laid a wager that he would drink the whole Sea; they that are drunk with Proſperity are prone to undertake more than they are able to perform. The Apoſtles precept hath need to be preſt upon them, *Rom.* 12. 3. *That no man think of himſelf more highly than he ought to think, but think ſoberly.*

When we stand on a high Tower our stature is never the higher than when we walk on the ground, but our brains is many time the weaker, as being dizzy with the height. So dignity, and high prosperity doth not increase a mans capacity by raising his place, but rather makes him wild and giddy. Whereas then prosperity makes men over-confident, it ought to make them more cautious, fearing least some of the windyness of the place where they stand get into their head: Let them study to know themselves and the world, that they may trust neither, as things beyond the verge of their power, and whose subsistance dependeth not of their will. Let us look upon the prosperities of this world as upon fair crystal glasses, the clearer the frailer; to day they shine, to morrow they break: If you never trust them, they will never decieve you.

Honours, riches, and temporal pleasures are but the outside and the barke of prosperity. And it is a sapless barke, where a good conscience and reciprocal love between God and the soul is wanting. But where that is, either it brings outward prosperity, or supplieth the want of it. *Psal.* 65. 4. *O God, blessed is the man whom thou chooses and causest to approach unto thee. We shall be satisfied with the goodness of thy house, even of thy holy temple.*

CHAP.

CHAP. III.

Of the exerciſe of Virtue in Adverſity.

PRoſperity and Adverſity are neer neighbours; for Proſperity makes preparatives for Adverſity, by blinding mens minds with cupidity, ſwelling them with pride and thruſting them forwards with raſhneſs, whereby they caſt themſelves headlong into precipices; and generally by making ſin to multiply, which draws puniſhment from Gods juſtice. Beſides the inconſtancy of humane things which in a moment turns from fair to foul weather.

On the other ſide, Adverſity many times mends the harm done by Proſperity, for it repreſſeth temerity, opens the eyes blinded by Paſſion, and brings the ſinner to repentance; Thereby making preparatives for Proſperity, which is never reliſh'd till one hath been ſchool'd by affliction. Then evil fortune hath her inconſtancy as well as the good, and the calm will come after the ſtorm.

The proper exerciſe of virtue in Adverſity is to imitate God, who fetcheth good out of it, and makes it a diſcipline of godlineſs, wiſdom, and tranquillity to his children. It is not enough to hope that after the ſtorm the calm will come, we muſt ſtudy to find tranquillity in the very tempeſt, and make profit of our damage.

Having ſpoken of the particular Adverſities in

the second book, I will endeavour here to set down general remedies for all sorts of Adversities, saving one, the Adversity which a delicat man createth to himself out of a conceited tenderness; for to such wilfully afflicted persons the counsels of reason are useless, till they be afflicted in earnest. They have need of real afflictions to be healed of imaginary. To them that are sick with too much ease, a smarting Adversity is a wholesome plaister. As to the Hypocondriaque who had a false opinion of a wound in his left thigh, the Surgeon made an incision in the right, to make him feel the difference between real wounds and imaginary.

Indeed the most part of persons afflicted, are more so out of opinion than any true ground; but the wanton melancholy of some, that were all their time dandled in fortunes lap, addeth to that epidemical disease. Wee will let them alone till they have reason to complain, and desire them that groan under some apparent Adversities to examine seriously whether they be such as they appeare; For there are some Adversities, or called so, which rather are prosperities, if they that complain of them can obtain of themselves rather to believe their own sense than the opinion of others, and to have no artificial and studied sense but meerely the natural.

Thus he that is fallen into disfavour whereby he hath lost wealth and honours, and hath kept liber-

liberty, and bread enough to ſubſiſt retired remote and neglected, is very much obliged, firſt to the envy, and after to the contempt of the contrary prevailing faction, if God give him the underſtanding to enjoy the proſperity created by his adverſity. It is a happy misfortune for a little bark, to be caſt by the ſtorm upon a ſmooth ſhore, where the Sea ebbing leaveth it dry but ſafe, while the reſt of the fleet is torn by the tempeſt. The wave is more favorable if it thruſt the ſhip upon the haven. Now the godly wiſeman finds a haven any where, becauſe God is every where. Sitting under the ſhelter of his love and providence, he looks with compaſſion upon the blind rage of parties fleſht in the blood of one another, praiſing God that he was hurled down from a ſtage where they are acting a bloody tragedy, that he may be an actor no more, but a beholder only, diſ-intereſſed from the publick contradiction. His ruine cannot equal his gain, if by the loſs of his eſtate he hath bought his peace, and the uninterrupted contemplation of God, himſelf, and the world.

It would be a long task to enumerate all the commodious adverſities, for which nevertheleſs comfort is given and received with great ceremony. Many accidents bitter to us for a time turn afterwards to our great conveniency. Some ſhould have miſſed a great fortune had they not been repulſed in the purſuit of a leſſer. Many

teares are ſhed upon the dead, but more would be ſhed if ſome of them ſhould riſe again. God hath ſo enterlaced good and evil, that either brings the other. If we had the patience to let God doe, and the wiſedom to make uſe of all, we might find good in moſt part of our Adverſities.

Many perſons ingenious to their own torment are like the boulter that lets out the flowre and keeps the bran; they keep diſgraces and misfortunes in their thoughts and let Gods benefits go out of their mind. It had been better for them to reſemble the rying ſeeve that lets out ill ſeedes and keeps the good corn, taking off their thoughts from that which is troubleſome in every accident of their life (unleſs it be to remedy it) and ſetting their mind upon that which may yield profit or comfort. Thus he that hath recieved ſome offence in company by his indiſcretion, inſtead of making that offence an occaſion of quarrel muſt make it a corrective of his raſhneſs. He that is confined within the limits of a houſe and garden, inſtead of grieving that he hath not the liberty of the ſtreet, muſt rejoyce that he hath the liberty of a walk. And how many croſſes come upon us, which being wiſely managed would bring great commodities, if anger troubling our judgement did not make us forgoe the care of our conveniency to attend our appetite of revenge? Could we keep every where equality

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and ſerenity of ſpirit, we might ſcape many Adverſities, or make them more tolerable, or turn them to our advantage.

All afflictions are profitable to the wiſe and godly. Even when all is loſt for the temporal, there wants never matter for the principal Advantage which is the ſpiritual. There we learn to know the perverſity and inconſtancy of the world, and the vanity of life, that we may not repoſe our truſt, and bend our affection upon it. Since a curſe is pronounced to the man that truſteth in man, and to him that truſteth in his riches the way to the kingdom of heaven is as impaſſable as the going of a cable through a needles eye, and we notwithſtanding theſe divine warnings are ſo prone to truſt & love the world; God therefore in his wiſdome and mercy ſuffers that unſound reed, which we lean upon, to break in our hand; and our love of the world to be paid with its hatred, that we may learn to ſettle our confidence and love in a better place.

Hereby alſo a man comes to know his ſin and Gods Juſtice. Though we be prone to attribute the good and evil that comes to us unto ſecond cauſes, there is ſuch an affinity between ſin and puniſhment, that even in the moſt obdurate hearts affliction brings ſin to mind, and gives remorſe to the conſcience; but in godly ſouls, that remorſe is ſalutary. *David* having ſaid to God, *Pſal.* 32. 5. *Day and night thy hand was heavy upon me, my moiſture*

moiſture is turned into the drought of ſummer, addeth, *I acknowledged my ſin unto thee, and mine iniquity have I not hid, I ſaid I will confeſs my tranſgreſſions, and thou forgaveſt the iniquity of my ſin.*

And whereas the appetite will run wild, when proſperity opens the broad gate of licentiouſneſs; Adverſity coming upon that, holds a ſhort hand upon the appetite, and awakes piety and wiſdom. *David* ſpeaks of this experimentally. *Pſal.* 119. 67, *Before I was afflicted I went aſtray, but now have I kept thy word*, ver. 71. *It is good for me that I have been afflicted that I might learn thy ſtatutes.* Proſperity is an evil counſellour, and all her addreſſes are to the appetite; but Adverſity croſſing the appetite, calls upon the judgement. Repentance and Faith are ſeldome ſet on work by proſperity; but Adverſity raiſeth our hearts to God, and the fear of danger makes us flee to his Sanctuary. A wiſe godly man will manage affliction for that end, not contenting himſelf with the firſt pious motions ſuggeſted by fear and ſorrow; He will husband that accidental heat of diſtreſs to warm his zeal, and having ſought God out of neceſſity, he will ſeek him out of love. The unkind entertainment he find in the world will help him to take off his affection from it, and tranſport his heart where his treaſure is. Acknowledging adverſity to be the wages of ſin, he will learn to walk before God in fear, and from the fear of his

his judgements he will riſe to the fear of his holineſs, eſteeming that the greateſt adverſity, not to bear his heavy plagues, but to tranſgreſs his holy will.

This filial fear of God is the way to prevent or avert many afflictions; for they that humble themſelves in proſperity need not to be humbled by adverſity. Many times the repentance of the ſinner hath wreſted the deſtroying ſword out of Gods hand: Many times when good men have bin beſet on all ſides, the fear of God hath opened them a gate to go out; for *he that feareth God ſhall come forth of all.* Eccleſ. 7. 18. *Many are the afflictions of the righteous, but the Lord delivereth him out of them all, he keepeth all his bones, not one of them is broken.* *Pſal.* 34. 19. Many are the afflictions of the righteous, becauſe God formeth him to patience, and perfecteth his faith by long exerciſe, which endeth in comfort; as he wreſtled with *Jacob* a whole night, and bleſt him in the morning. He deals otherwiſe with the wicked, for he lets them thrive a while, but when he takes them in hand, with his juſtice he deſtroyeth them utterly. *Pſal.* 92. 7. *When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh, it is that they ſhal be deſtroyed for ever.* God exerciſed his people of *Iſrael* with divers trials for forty years in the Wilderneſs, but he extermined the *Cananites* ſuddenly. God forbid we ſhould be of thoſe to whom he gives but one blow. Rather

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let him wreſtle with us a long time with his fatherly hand, which with the tryal brings ſtrength to them that are tryed, and gives them the crown in the end of the combat. Here is the patience and the faith of Saints.

Our very nature ought to acquaint us with adverſity: For ſuffering is the natural condition of men. *Job.* 7. 1. *Is there not a warfare appointed to man upon earth?* To be caſt down with ſorrow for the adverſities inſident unto mans life ſheweth ignorance of our condition. The way not to be ſurpriſed with any thing is to be prepared for all; and to think that the evil which happens to one man, may happen to any other, ſince all are men alike. As at dice whoſoever playeth is ſubject to all the caſts of the dice; he that is engaged in the game of life, is ſubject to all the events incident to the living, and muſt be prepared for them.

But becauſe it is not fortune but providence that diſpoſeth of the accidents of life, the greater is our obligation to bear good and evil accidents with a holy equanimity, becauſe all that happens to us is unavoidable, as ordained by a fatal and eternal law.

Upon that we muſt conceive as well as we can that humane events and ſeveral perſonal intereſſes are ſo interwoven by that high providence, that they have a mutual dependance among themſelves; and their meetings, which in

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our regard are casual, are twice necessary in regard of God, both because they are decreed in his counsel, and because they are requisite for the execution of many things. To which if we adde, that God all-wise and all-good doth nothing and permitteth nothing but for a good end, we cannot reasonably complain of any cross befalling us, though we had not deserved it: For we must consider our selves, as pieces of the universe, and engeens which that great workman sets on going for the execution of his ends, which being all good, all means also tending to them are good in that regard. Our crosses then being determined and directed to some good by the good hand of God (which we must firmly believe) we must also believe them to be good, because they serve for Gods end which is always good. So not only we must bear them with patience, but recieve them with content, yea with thanks; rejoycing, as happy, that even in suffering we are instruments in the good hand of God, to do his work and advance his glory; which many times we see not, but he seeth it, and that must silence and content us.

Being thus disposed, this advantage we have above many of the wheels and weights of that great machine of Providence, that whereas some of them have no will, some an ill will, our will is acting with Gods will, and our love to him boweth our self-love to his pleasure, so that for his glo-

glories ſake (into which all things end) our afflictions appear good unto us; and ſo they are indeed, ſince by them God is glorified.

Events being thus chained up and interlaced together, it is a great injuſtice againſt God and the order by him ſetled in the univerſe, to grudge at any thing that happens to us, as though we would have God to unweave in our behalf the web of his providence, create a new decree, and make a new counſel-book for us. Let us go willingly where Gods decree leads us, for go we muſt howſoever; Is it not better to go ſtreight forward where God will have us to go, then to be dragged backwards?

Indeed there is no need of a high reach of reaſon to perſwade a man to bear with unavoidable accidents, and to will that which it were to no purpoſe not to will. But when we conſider beſides that it is the will of God, if we be his true children we ſhall will cheerfully what he wills.

When we are in proſperity there is no praiſe to will what God wills, for then God wills what we will. But that is pleaſing to God to conſent to his will when he ſmites us, and to ſay after the Lord Jeſus, the pattern of all perfection. *Father not as I will but as thou wilt.* That reſolution brings a great reſt and a great perfection to the ſoul; for by that means our will is changed into Gods will. The way to have all our will is to will nothing but what God wills.

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When God ſends us affliction, thereby He gives us a great matter to glorifie him and to draw a bleſſing upon our ſelves; For whereas unavoidable adverſities make us worſe when we pull againſt them, they work in us a peaceable fruit of righteouſneſs, when we not only bear them patiently, but receive them joyfully as comming from God. I verily believe that God beholds nothing from heaven that pleaſeth him more then a will ſo ſubjected and united to His, that in the midſt of afflictions he finds Gods will good, pleaſant, and perfect; and ſaith, Gods will be done, He is all good and all wiſe. And ſince he is as abſolute and irreſiſtible in his power, as he is good and wiſe in his will, it would be as fooliſh a part for me to hope to overcome it, as impious to offer to contradict it. This is the principal counſel againſt all adverſity, yea the only; for we ſhould need no other, if we were come ſo far as to have no will but Gods will.

But to that high counſel many inferiour counſels are ſubſervient. Such is this: when God ſends us adverſity, that we may not think it ſtrange to be ſo uſed, let us compare our ſelves with ſo many others that are in a worſe caſe. If we be priſoners in our own Country, let us remember ſo many Chriſtians that are Captives of the *Turks* and *Moors*. Have we ſuffered ſome loſs in our eſtates? we need not go farr from home

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to see whole nations driven out of their antient possessions, shut out of their Country, and reduced to mendicity. Are you lame of a legge? Look upon your neighbour that hath lost both his leggs by a cannon-shot. Thus the evils of others will be lenitives to yours.

It is a wholsom counsel to be more careful to keep a reckoning of the goods that remain with us, than of those we have lost. He that hath lost his land, must thank God that he hath kept his health. He that hath lost health and temporal goods, must thank God that none can take from him the eternal goods. And whosoever hath less than he desireth must acknowledge that he hath more than he deserveth. It is the way to keep our selves in humility before God and men, and in tranquillity at home, and to turn murmuring into thanksgiving.

And whereas the remembrance of dead friends and lost goods fill us with sorrow, it ought to fill us with joy. If the possession of them was pleasant why should the remembrance be sad? Why should we entertain more sadness because we lost them, than joy because we had them? It is the ordinary unthankfulness of the world to reckon all the goods of the time past for nothing. At the least affliction a long course of precedent prosperity is lost and forgotten; like a clear stream falling into a sink, and losing its pureness in ordure. Let us thank God for all the good dayes

days of our life, ſo may we make preſent ill days good by the remembrance of good days paſt, and obtain of God new matter of thankſgiving. We muſt uſe the world as a feaſt, uſing ſoberly and cheerfully the fare that is ſet before us, and when it is taken away, we muſt riſe and give thanks. We may juſtly be taxed as greedy gheſts unthankful to the maſter of the feaſt, that hath ſo liberally feaſted us, if we grudge when he calls to take away, inſtead of thanking him for his good cheer. As he is our magnificent Inviter, he is our wiſe Phyſician. Sometimes he ſets his good plenty before us, ſometimes he keep us to ſhort dyet: Let us receive both with an equal and thankful mind. All his dealing with us is wiſdome and bounty.

Here let us remember this Maxime which I laid before as a main ground of our tranquillity, that the things which we loſe are none of ours, elſe we could not have loſt them. We were born naked; all that was put about us ſince, is none of ours. Yea all that was born with us is not ours, Our health, our limbs, our body, our life, may be taken away from us by others. We muſt not then reckon them as ours. But our ſoul which cannot be taken away, and the beſt riches of our mind, are truly ours. All loſſes and pains fall only upon the leaſt part of ourſelves which is our body, and the ſenſes and paſsions that are moſt conjoyned unto it, if we may call

that a part of man, without which a man is whole. But the true man which is the ſoul is out of the worlds reach, and with it all the Chriſtian virtues. For which reaſon our Saviour bids us not to fear them that kill the body and cannot kill the ſoul. To be much caſt down with temporal loſſes, ſhews emptineſs of ſpiritual riches, and to be very impatient of the incommodities of the body, ſhews that one hath more commerce with the body then with the mind, elſe a man might find matter enough of joy in the ſoul to counterpoyſe worldly loſſes and bodily pains.

As a body that hath the noble parts ſound will eaſily inure it ſelf to bear cold and heat, and all the injuries of the air; Likewiſe, he that hath a ſound ſoul, and is ſtrong within in faith, integrity, divine love, and right reaſon, wherein the true health of the ſoul conſiſteth, will eaſily bear with all Adverſities; and retiring within himſelf when he is aſſaulted without, he will take care before all things that it may be well with his inſide, and that nothing there, be put out of order by the diſorders without.

That ſerene ſtate of the ſoul is the fitteſt for the virtue of prudence and the exerciſe of it in Adverſity. For to get out of the difficulties of life we muſt maintain our judgement free and our conſcience ſound: And if the Adverſity be of ſuch a nature that it be paſt the help of prudence (ſuch as are ſharp and incurable pains;) yet there

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is none but may be eased by reason, faith, and the comforts of Gods love. For what? Life is short, no evil is very great when it hath an end, No bodily pain can last longer then our bodies, and no adversity of Gods children either of body or spirit can continue longer then life. But the inward assurances of our peace with God, and the sweet entertainment of his love to us, and ours to him, are earnests and beginnings of a felicity without end. By them the soul shut up in this prison of flesh looks out with her head forth, ready to flye away. She riseth again with Christ in this very world by a lively hope. *Col.* 3. 1. She seeks those things that are above, where Christ is sitting in the glory of his father. She is in heaven already, and hath only her body upon earth.

To this the afflictions of our body contribute much. 2 *Cor.* 4. 17. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal; for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

This is a high point of resolution and joy in afflictions, which Pagan Philosophy could never reach, to bear the afflictions of this life cheerfully,

fully, out of hope of eternal felicity after death. It is pittiful to behold what pain these old Philosophers took to arm themselves against death, and how the seeming lofty pace wherewith they marcht towards death is like that of a starting horse blowing and pricking up his ears at the entry of a dark place, whereas the good Christian goeth gently to it, with simplicity, joy, and confidence. Why? the Pagans knew not whether they went, and concieved of death as of a ghastly dark denn, but the right Christian seeth his way through it, and thinking of death, saith, *I know whom I have believed.* He *gives thanks to the father who hath made him meet to be partaker of the inheritance of the Saints in light*, His *desire is to depart and to be with Christ*, remembring that Christ went before, and said to all his disciples, both present and to come, when he went up to heaven, *I go to prepare a place for you.* So whereas Pagan Philosophy seeks comforts against death, Christian Philosophy presenteth death, as a comfort. Fellons condemned to the gallows hear not with so much joy the grace and pardon that giveth them life, as good Christians hear the glad tidings of their approaching death; for death is a grace unto them, since it opens them the prison door. If they be dnagerously sick, the way to cheer them up is not to say, *Be of good heart, you shall recover*, but, *be of good heart, you must dye*; for they conceive of death as of their haven of salvation after a stormy voyage.

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That hope ſweetens all their Adverſities. It is a cork that keeps up all their ſpirits above the moſt raging waves, not ſuffering it to ſink under any ſorrow: It is the charm of all cares which makes the Chriſtian to ſay when he loſeth his earthly goods, Now I am unloaden of that luggage, I am the lighter for my journey to the Kingdom of heaven, and there I have my true goods which no man can take from me. So were the *Hebrews* diſpoſed, that *recieved with joy the ſpoyling of their goods, knowing in themſelves that they had in heaven a better and enduring ſubſtance. Heb.* 10. 34.

This alſo makes the Chriſtian diſgeſt injuries, and contemn contempt, ſaying, Earth is not the Country where am I to expect glory, I ſhall have enough in heaven ſhortly. I am little concerned in the Opinion of men during this life of few dayes, and I am yet leſs concerned in that they ſhall ſay of me after my death.

Of all ſufferings, the ſufferings for righteouſneſs have the ſureſt comfort, Chriſt ſaying ſo expreſly, *Matth.* 5. 10. 12. *Bleſſed are they that are perſecuted for righteouſneſs ſake, for theirs is the Kingdom of God. Rejoyce and be exceeding glad, for great is your reward in heaven.* Since *by many afflictions we muſt enter into the Kingdom of heaven*, we perceive by the thorns which we were told we ſhould find in the way, that we are in the right; Any way is pleaſant that leads us to ſalvation.

Finally this heavenly hope abates the tediousness of sickness, and the chagreene of old age. For the godly soul finding her house of flesh ready to fall, prepareth herself with joy to come out at the breach; and finding the race of this life near done, stretcheth herself towards the prize, which the great Saviour holds up to her from heaven. Thus faith is found to be the most sublime Philosophy, for it takes off the heart from things transitory, and raiseth it up to the eternal. It is the chief valour, for it is victorious over dolour, and armeth the weak with invincible strength. It makes the Christian to walk in the midst of calamities with a resolute and undanted march, and to grow familiar with death, finding in the principal subject of humane fears the great subject of his confidence and joy, and in the cross a ladder to glory.

OF

OF PEACE AND CONTENTMENT of MIND.

FIFTH BOOK.

Of Peace in Society.

CHAPTER. I.

Of Concord with all men, and of Meekneſs.

OUr firſt Book hath been imployed about the Peace of man with God, The three following about the Peace of man with himſelf. To confirm himſelf in theſe, his next care muſt be to have Peace with his own kind. For in vain ſhould we hope to keep Peace with God and our own ſelves, if we live in wilful diſcord with our neighbours; theſe are things altogether inconſiſtant. *If a man ſay, I love God and hateth his Brother, he is a lyar; for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?* and if a man be at odds with God and his Brother, how can he have Peace at home?

We are commanded to *follow peace with all men. Heb.* 12. 14. Which becauſe it is more eaſy to follow than to obtain, the Apoſtle St. *Paul* prepares us to meet with oppoſition by theſe

terms, *If it be poſſible, as much as lieth in you, live peaceably with all men. Rom.* 12. 18. Now what lyeth in us (with Gods aſſiſting grace) to live peaceably with all men, is expreſt in two counſels in the words next before. The firſt is *to recompenſe no man evil for evil.* It is impoſſible to go through the croud of the world and not to be thruſt. Fools return the like and thruſt again, and thruſting brings ſtriking; The wiſe paſs quiet and unconcerned. As we muſt bear one with another for Gods ſake that commands it, we muſt do it for our own ſake to keep tranquillity of mind; the loſs whereof cannot be recompenced by any ſatisfaction of revenge, if revenge ever brought any. Moſt part of injuries conſiſting in opinion, the remedy conſiſteth in the ſame. They hurt not him that reſents them not *Injuriarum remedium eſt oblivio.* But if the injury be ſuch that we muſt needs reſent it, pardoning is the beſt reſenting, and the honorableſt revenge of all is, To recompence good for evil.

The other counſel is, *provide things honeſt in the ſight of all men.* For whether we live with good or bad men, which are the greater number, it were impoſſible for us to compaſs all our deſigns if they were *laid open in the ſight of all men*; But they muſt be ſo honeſt that when they are ripe for the knowledge of all men we need not be aſhamed of them. And if in the following of honeſt and bene-

beneficial designes we meet with oppoſition, we muſt behave ourſelves with ſo much meekneſs that we make it appear that we ſeek not our advantage by the ruine of others, and together with ſo much vigour that none be encouraged by our puſillanimity to croſs us.

There is no harder task than to keep ourſelves free from diſſention in this age, which may be called the reign of diſcord. Here then we muſt beſtow the greater care to keep tranquillity in our converſation, and more in our mind.

As for publique quarrels, a wiſe man will wed himſelf to no party with eagerneſs; and if it be poſſible, he will look upon the game, and himſelf neither play nor bet. He will leave the zeal of ſtate to them that hold themſelves unworthy to be exempted from common diſtreſſes. He will remember that he is a citizen of a better countrey than that where he was born. Who ſo takes a great intereſs in publique affairs, ſheweth thereby that he hath a great love to the world, and eſteems it more than it is worth; for we may be ſure that, which party ſoever prevail, fools will prevail, for ſuch are all men; and in the commotion of a State, as of a muddy river, the mire and ſoam will alwayes be the uppermoſt. If it be paſt our power to part them, let them fight it out, and let our part be to look with judgement and compaſſion how the vials of Gods wrath are powred firſt upon the minds of men to con-

confound them with a fierce and blind impetuosity, whereby they run and prey one upon another; and next upon Empires and States to turn them upside down. Of which an image is represented in the sixteenth Chapter of the Revelation, where a vial is powred upon the Sun whereby he is made hot and scorching beyond measure, and presently another vial is powred upon the seat of the Beast, wherewith his kingdom is filled with darkness, and infested with sore and smarting plagues. For a mans spirit is within him that which the Sun is in the world. When the spirits of a people are kindled with a malignant heat, a dark confusion of the State, and the miseries of the particular members of it will follow. That man is blessed who in such an epidemical turbulent heat, keeps the meekness and serenity of his mind. And although it be hardly possible for him not to be carried away by the stream of that party where his private interesses happen to be ingaged, yet he keeps his soul free; heavenly, peacable, charitable to his greatest enemies, and praying for them that persecute him.

In all times and places a wise Christian will abhorre warre. It is the very empire of the Devil; and in nothing so much doth he shew himself the Prince of this world. It is the discipline of robbery and murder. It is the deep gulf of all misery. It is the sinck of all wickedness and villany.

villany. Yet the beſt men are often engaged in it even out of conſcience and duty, for every one oweth his life to the defence of his Country. But for one to love the trade of *Manbutcher*, and delight in hunting of man his own kind, as others do in hunting of the Wolf or wild Boar, is an unnatural barbarouſneſs, not valour. Who ſo will keep the integrity and ſerenity of his conſcience, and hopeth for the ſalvation of his ſoul, muſt keep himſelf free from that inhumane inclination, the true image of Satan, who was a murtherer from the beginning. Gods children are children of peace, which they entertain in their mind and advance by their prayers and counſels.

There is another warre in the midſt of peace, little better than that where the quarrel is decided by the ſword; the warr of law-ſuites, the diſcipline of cutting mens throats with a pen. There robbery is committed by the due forms of law, there men are flayed alive for others to cloath themſelves with their skin. There the profeſſion of giving to every man his own, is turned by the profeſſours into an invention to make every mans goods their own. The contentions infinite in number and length, and the devouring trade of law tricks, is the great plague of theſe Weſtern Provinces of Europe, and the great ſhame of Chriſtendom, while the Mahumetan *Moores*, our neighbours, diſpatch ſuits in an

and hour, without appeal or writ of errour. He that knows how to value that precious peace with God and himſelf, and deſires to keep it, will endure great extremities before he try that remedy worſe than moſt ſickneſſes; following St. *Pauls* leſſon, 1 *Cor. 6. There is utterly a fault among you becauſe ye go to law one with another. Why do you not rather take wrong? Why do ye not rather ſuffer your ſelves to be defrauded?* And if he be yet to choſe his civil profeſſion, he ſhall do wiſely not to betake himſelf to thoſe profeſſions that live by the contentiouſneſs of others. But if he find himſelf neceſſarily engaged in the practiſe of the law, he muſt behave himſelf in it as a child of peace, ſewing up again, as much as in him lyeth, what others have rent; like good Princes which never draw their ſwords but to have peace. Look upon that tumultuous clamorous, and miſchievous buſtle, and then account it no ſmall happineſs to live far from an aire ſo contrary to the tranquillity of mind, and the integrity and ſerenity of conſcience.

There are other diſſentions without law, and many times without conſcience, which being in envy, ſuſpicions, credulity to reports, and in words ill intended or ill taken, proceediug from words to blows and many times ending in deſtruction. The worſt effect is within, the breach of the inward peace with God in a mans ſelf, and the inbittering of the ſpirit, both of the offendor and the

the offended, unleſs he be of a very mild, and godly, and Philoſophical temper.

To avoyd thoſe troubleſome encounters, *Solomons* precept muſt be obſerved. *Prov.* 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* But be cauſe thoſe that muſt of neceſſity converſe with many cannot pick their company, and much leſs change the manners of thoſe with whom they converſe, they muſt ſo govern and temper their own, by piety and judgement, as never to give a juſt provocation to any.

Truly there is no ſence againſt unreaſonableneſs; and proud anger will be offenſive though unprovoked. Our part muſt be to break ſuch mens choller with patience, as wool-ſacks and gabions full of earth are ſet before the battery of cannons. St. *Pauls* precept *to give place unto wrath*, *Rom.* 12. 19. is as wiſe as it is holy; for wrath groweth by oppoſition, but ſpends it ſelf when one gives it place: If we be fiercely purſued by a ſerpent, do but ſtep aſide, the ſerpent will ruſh ſtraight on and miſs you. And if you be ſet upon by impetuous choller, give it place by a gentle declination, it will paſs by harmleſs. Or if you receive real injury from an angry man, expect no ſatisfaction from him while he is ſo, but appeal from him in hot blood to himſelf in cold blood.

Contentious inſolent men being generally perſons

ſons of ſmall worth, it is a ſordid and unworthy imployment to contend with them: For as friendſhip makes friends equal, quarrels works the like effect. If we contend with a drunkard or a loggerhead, we make him our fellow. *Prov.* 26. 4. *Anſwer not a fool according to his folly, leaſt thou alſo be like unto him.* If you debate with a fool, you muſt imitate him, for the debate obligeth you to follow him in all his extravagancies.

That contention may not reach us, we muſt ſtand far from the contentions of others, and free ourſelves of that popular folly to run and croud to hear unknown perſons that are at high words, and be preſently intereſſed in the quarrel, as when two dogs are fighting, all the dogs of the ſtreet will run to them, and take parts. A good and wiſe man will ſeek to make peace where poſſibility invites him, but where he ſeeth that he can do no good to others he will not venture to do harm to himſelf. Meditatours unleſs they have a great meaſure of goodneſs and diſcretion, make the differences wider and bear the blows on both ſides.

To that end a wiſe man will be none of the forwardeſt to give his judgement of every thing, and none of the affirmative and great diſputants, that will ſet forth all their opinions, and evince them by ſtrength of argument: but he will be *ſwift to hear, ſlow to ſpeak, ſlow to wrath*, as St. *James* com-

commandeth *Jam.* 1. 19. In which words he giveth a character of a wiſe man in converſation, that hears all, makes profit of all, determines of nothing, and is moved at nothing.

And whereas there is in all men good and bad a certain reſpect of truth and righteouſneſs, which at the hearing of untruth and unrighteouſneſs will work a ſudden averſion in the mind, if we will keep an inoffenſive courſe in converſing with the world, we muſt learn to ſilence that averſion, and not let it appear abroad without an eſpecial order of our ſerious judgement, accuſtoming our eyes and ears and countenance to an unmoved patience, not thinking ourſelves obliged to oppoſe all the lyes and impertinencies of every one that we meet with, but only when the good name of God is notoriouſly blaſphemed. We ought to bear in mind that things true and juſt in our opinion are not ſo in the opinion of all others. That we cannot juſtly claim the liberty of enjoying our opinions unleſs we leave the ſame liberty to others. That our minds, as all the reſt of mankind, are ſhort-ſighted and wrapt up in errour. And we are to give account of our own, not of other mens follies. For one to bear himſelf as the repairer of all wrongs and reformer of all that is amiſs in the world, is an humour that hath much of the vein of old romances. Crafty and ambitious dealers have often got ſtrength by that weakneſs of

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vulgar ſouls, you have made even the true zeal to Gods glory tributary to their ambition.

Truly for ſo high a ſubject as Gods glory our reaſon, our will, our paſſion, our words, and our actions muſt be ſet on work. But we muſt take a careful heed of miſtaking madneſs for zeal, and ſuperſtition for religion. Neither muſt we think that for ſuch good ends as we may conceive any way is lawful; there being nothing more cruel and pernicious than a baſtard and fanatical zeal. It is the plague of religion, the ruine of the State, and unſoing of human ſociety. Better were it to live a ſlave in the chains of *Tunis* and *Tripoli*, where the bodies are miſuſed without violence to the conſcience, than to be yoaked to the tireſome converſation of a fierce, ſcrupulous, and clamorous bigot, that will be at peace with no man unleſs every one believe at his mode, though himſelf knoweth not what he believeth; and alloweth reſt neither to himſelf nor others. Who ſo loveth his peace will keep himſelf from the torture of ſuch an odious companion, and will be yet more careful to keep his mind free of that impetuous weakneſs diſguiſed with the name of holy zeal and wiſedome. *Jam.* 3. 15. *That wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh; for where envying and ſtrife is, there is confuſion and every evil work. But the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy and*

good

good fruits, without partiality and without hypocri-ſy. And the fruit of righteouſneſs is ſown in peace of them that love peace.

The chiefe way to to keep peace in Society, is meekneſs. It takes up quarrels, and tyeth again the knot of love when it happens to be untyed. It is the balſome that healeth the wounds made in friendſhip. It is the lenitive of injuries. It is the preſerver of peace with God, with men, and with ourſelves. *Pſal.* 37. 11. *The meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace.*

There is a baſtard meekneſs which is nothing elſe but a baſe and timerous nature, whereby a man yeilds all and to all, becauſe he is afraid of all. If that diſpoſition ſerveth ſometimes to prevent diſcord, it ſerveth more often to provoke it; for it invites contempt, and gives fair play to inſolence. It is far from maintaining peace within, as true meekneſs doth; for it keeps the mind in perpetual fear, and fills it with diffidence and ſuperſtition. But true meekneſs is a compound of humility, charity, and generoſity, whereby we keep concord with our neighbours becauſe we love them. And to avoid quarrel, call prudence and ſometimes diſdain, to the help of patience; letting ill words go by, as hail clattering over our roof, and after a noiſe without effect, falling to the ground, and melting of itſelf.

A meek generous man will be ingenious to

deviſe excuſes for them that offend him: alleadging for them ſometimes the age, ſometimes the ſex, ſometimes the ſickneſs of the body, ſometimes that of the minde: He will ſay, This man is otherwiſe diſcontented; affliction makes men froward, he deſerves rather pitty then anger: That other man hath offended me unwittingly, or he was ill informed; if he layeth a falſe imputation upon me, he ſheweth that he knoweth me not, I muſt not be angry with a man for miſtaking me for another. If he deal unrighteouſly with me, I muſt conſider that all unrighteouſneſs proceeds of errour; He hath more need to be taught then puniſht; I muſt not hate a man becauſe he is out of his way: In the offence done to me God is offended firſt, God then muſt firſt reſent it; Vengeance is Gods not mine. If he that offendeth me is one of Gods children he is beloved of him, and I muſt not hate him whom God loveth. If he be wicked and will never repent of his wickedneſs, I need not procure him evill, God is his enemy, and will be ſure to make him eternally miſerable: But becauſe, for any thing I know, he may repent and be reconciled with God, which I muſt wiſh and hope for, I muſt not be enemy to him that may be Gods friend eternally; He and I were beſt to be friends on earth leaſt we never meet in heaven

As in wreſtling, ſo in injuries, that man is the ſtrongeſt who is leſſe moved. The beſt victory over

over an enemy is to make him our friend. It is double victory; for so a man overcometh both his adversary and himself.

CHAP. II.

Of brotherly Charity, and of Friendship.

TO live in concord with our neighbours we must love them, otherwise all our compliance and dexterity to keep concord will be but dissimulation, and though it get us peace abroad it will not get us peace within. *My little children; saith* St. *John, let us not love in word, neither in tongue, but indeed and truth.* 1 *Joh.* 3. 18. Then he addeth that *hereby we know that we are of the truth, and assure our hearts before God.* A text shewing that charity to our neighbours fills the mind with faith, peace and assurance: a doctrine, justified by the experience of meek and charitable souls. The same charity that unites us with Christ as our head, unites us also with our neighbours as his members, or at least as his creatures that bear his image: In the one or the other of these relations we must love all men for Gods sake, and render to them all possible duties of humanity.

To the practice of these duties we are more especially called by the necessity of our neighbours, and by their virtue. Necessity affords us a perpetual occasion of charity. *Matth.* 26. 11. *For ye*

have the poor always with you, saith the Lord Jesus. Others that are not poor in estate are poor in counsel, or health, or friends, or comfort: Let every body give of that he hath, to him that hath not. Let the rich be charitable to the poor, and the poor to the rich; for the poor may have that which the rich hath not, and he sheweth charity to the rich if he do him good expecting no reward.

Works of charity do good both to him that is relieved and to him that relieveth. But he that doeth good, gets more relief by it than he to whom it is done: for *it is a thing more happy to give than to receive, Act.* 20. 35. saith St. *Paul* after Christ; first because of the good treasure which is layed up thereby for the future, *Prov.* 11. 25. *The liberal soul shall be made fat, and he that watereth shall be watered also himself.* Giving charitably is casting a seed bringing an everlasting harvest. It is sending up sweet vabours to heaven which are thickned there into a rain of blessings to showre down upon the head of the charitable person. To which we may joyne the great and present content accrewing to the soul in the very act of giving, for good works give a ready pay to the doors. This made *Solomon* to say *The merciful man doeth good to his own soul, Prov.* 11. 17. for the works of mercy give a great joy to the doer. And he that gives his bread to the poor is more satisfied with it then he that eats it. It is a divine felicity to do good to many, for it is the greatest

greateſt imitation of God, who gives to all and is never weary of doing good. Herein onely dignities and riches are good, that they enable a willing mind to do much good.

As the neciſſity of our neighbours invites us to charity ſo doth their Virtue, which is the better invitation. The firſt ſort of Charity, which regards more the need than the worth of the perſon, is *humanity and mercy*; that which regardeth Virtue is *friendſhip*, or at leaſt a beginning of it.

Friendſhip, to deſerve fully that name, muſt be reciprocal, the parties loving one another dearly becauſe they deſerve it, and becauſe they ſee the graces of God each in the other. Friendſhip that regards profit and pleaſure deſerveth not that name ſince it is neither for the love of God, nor for the love of the perſon that ſuch a Friendſhip is centracted, but out of ſelf love.

Friendſhip comented by Virue, and riveted by likeneſs in inclinations, manners, and opinions, is the ſweeteſt of all humane things. For beſides counſel and mutual help, and the delight of enterchanging thoughts and diſcharging eares in the boſom one of another, the union of affections, and the aſſurance to be beloved of the beloved perſon, is a content not to be expreſt; and there is ſomething heavenly in that harmony. It is a little imitation of the union between the perſons of the Trinity which make themſelves happy by their mutual love. There is nothing

neither in heaven nor in earth that giveth content but friendſhip. Nothing is pleaſant without it. And if I were asked what is the greateſt of all joyes, I would ſay that it *is to love, and to be loved again, and to know it.*

But it muſt be acknowledged that this perfection and felicity is more in Idea than in reality among men, and we muſt go higher than humane Society, to find it. For whereas it is hard to find a virtuous man in the world, it is harder to find two. And it is harder yet to make theſe two meet in opinions, in inclinations, in intereſſes, in place of habitation, and in the like courſe of life; for the want of one of theſe particulars hinders the knitting of the bond of friendſhip, or makes it ſhortlived, or abates the comfort of it.

The deſcription which *Pagan* Philoſophy forgeth of perfect friendſhip is a fair imagination of an impoſſible thing; they require two friends or three at the moſt, but ſuch as were never found, endowed with perfect virtue; That for that virtue theſe perſons love one another, without any other obligation or collateral reſpect. That theſe perfect ſouls be ſo plunged and blended one within another that they cannot own themſelves ſingled and aſunder. That they be but one ſoul dwelling in ſeveral bodyes. That a friend give himſelf ſo abſolutely to his friend that he live no more but for him,

yea

yea in him; and that his goods, as himself, be his friends, whose intereſſes he wholly ſeeks, not his own.

I wonder that among Chriſtian Philoſophers none hath hitherto obſerved (for any thing I know) what it was that bred that Idea of friendſhip ſo high and remote from the nature of things, in the fancy of *Pagan* Philoſophers, which yet placed virtue and felicity in living according to Nature; and why they have ſo univerſally adored that chimera which is found no where among men, like the *Athenians* that had ſet up an Altar to the unknown God.

This is then the origine and ground of that high imagination of thoſe *Pagans*. They had found by ſearching the nature of man, that nothing can make him happy, but love; And that for a beatifical love a man hath need of an object all good, all wiſe, and all perfect; ſo perfectly united with him, yea ſo totally, that both paſs the one into the other and make a mutual free and abſolute gift of themſelves. But the poor men did not know that object of tranſcendent goodneſs, only worthy to be loved with all the heart and ſoul: and if ſome of them acknowledged God to be the Soveraine good, they believed not that he could have ſuch a communication with man that both might enterchange a mutual gift of their own ſelves; ſo, that man ſhould dwell in God, and God in man. Think-

ing not then that there might be a contract of friendſhip between God and man, and ſeeing that it is friendſhip that muſt make man happy, they forged that Idea of friendſhip between man and man, of which the condition of man is not capable, requiring for that friendſhip that which indeed is requiſite for felicity, but together is impoſſible to nature. For ſo far they ſay true, that for a perfect love the ſoul of a freiend muſt paſs into his friends ſoul. But that being improperly and hyperbolically aſcribed to love between men, is true and real in the friendship between God and man ſanctified, eſpecially when he is glorified; for God graceth man ſo much as to make hin his friend, and to call him ſo, *I have called you my friends* ſaith Chriſt to his Diſciples. *Joh.* 15. 15. And in that friendſhip there is ſuch a ſtrict union between God and the ſoul, that thereby the ſoul is refunded into her original being. The ſpirit of God gets into mans ſpirit, and the ſpirit of man pours it ſelf into Gods ſpirit, as the river falls into the Sea and the Sea floweth into the river; Their wills become one, their intereſſes one, the glory of God and the ſalvation of man become the ſame thing; Man ſeeking above all things to glorifie God glorifieth himſelf, and is advanced by debaſing himſelf out of his love to God, till finally ſeeing God, and being ſeen of him, 2 *Cor.* 3. 18. he is *changed into the ſame image, and made par-*

partaker of the divine nature. 2 *Pet.* 1. 4.

When the *Pagans* from their contemplations upon friendſhip paſs to examples, they ſhew how remote their imagations are from the nature of things, and that their characters of friendſhip are fitter to be lookt on than copied out. For none of theſe paires of friends, which Antiquity extols, is come near thoſe compleat Ideas which they fancy. Moſt of them that would ſtrive to expreſs them in their practice have made themſelves miſerable, and their friendſhip a bondage. Alſo among the virtuous examples of friendſhip, they ſet forth vicious preſidents; as that of *Bloſius* who being convented before the Senate about the ſedition of *Tiberius Gracchus*, whoſe intimate friend he was, and asked what he would have done for him, anſwered that he would have done any thing at his requeſt. And what (ſayd the Judges) if he would have requeſted thee to ſet the Temples on fire, wouldſt thou have done it? I know, replied he, that *Gracchus* would never have had ſuch a will, but if he had deſired it of me, I would have done it. I am ſcandalized to ſee that anſwer commended by Chriſtian writers, *Montagne* and *Charron*. Let them comment upon it as much as they pleaſe, it is certain that ſuch a difference to a friend's will, is the higheſt homage that the creature can make unto the Creatour, whoſe will is the only rule of righteouſneſs. If any preferre his friends

friends will before the obſervation of the Sovereign will, his amity is enmity againſt God, and becomes a plot and conſpiracy to offend him.

Theſe old characters of perfect friendſhip perſwade ſome to imitate them, but commonly they are young men, that know neither how to chooſe what they ought to love, nor how to love what they have choſen; and they that chooſe a friend with moſt judgement, and preſerve him with moſt care ſoon find that humane nature, though inricht with grace, affords neither the perfect objects, nor the firm bond, nor the ſolid content of Friendſhip.

Yet ſince we live in the world, we muſt make friends in it, and leaving heroick characters to romances, content ourſelves with ſuch as the earth bears, and neighbourhood preſents; chuſing them ſuch as have, at leaſt, piety, honeſty, and ingenuity; matching ourſelves with our equals, or rather a little above us than under, preſerving their love by reſpect and good offices, and converſing with them with a chearful and innocent facility.

But ſeeing that a great affection is a great ſervitude, filling the mind with care and fear, he that loveth his own tranquillity will take heed how he engageth himſelf in a friendſhip whoſe value doth not recompenſe the intereſs he takes in it, and will not ſuffer his affection for any perſon to grow to the loſs of his liberty and peace of mind.

It

It is a great folly for one to make himſelf miſerable out of too much good nature, and to loſe the ſweetneſs of friendſhip by a perpetual careſulneſs and allarum. Good things become evil to us when we love them beyond meaſure. There is but one friendſhip where we may love without any meaſure, and where the greatneſs of the affection brings reſt and ſerenity to the ſoul. It is the friendſhip with God, the only Good, perfect, and worthy of all our love, who being ſo great yet is able to contract friendſhip with us that are ſo little. If we have the grace to entertain that friendſhip, which fills the ſoul with joy and goodneſs, we ſhall eaſily be comforted about the rarity, and weakneſs, yea and the loſs of humane friendſhips.

CHAP. III.

Of Gratefulneſs.

I Have obſerved two duties of charity, which contribute much to the reſt and content of the ſoul; The one is to relieve them that need it; the other, to love them whoſe virtue deſerves it. Theſe two duties require the company of another,, which is, To be grateful to them of whom we have recieved ſome benefit. For ſpeaking now to generous ſouls, I may obſerve that nothing lyeth more heavy upon the heart, than this reproach of their own mind, that they have not ſufficiently ſhewed their gratefulneſs unto their benefactor. Our

Our first benefactor is God, for to him we owe all, even what we owe to men. We owe him all that we have, and all that we are, our being and our well-being. To him then we must do homage for all; and our life being sustained by a continual influence of his love, must also be a continual course of thankfulness. That duty we must tend with our words, with our thoughts, with our actions, and more with our affections.

But because the creature cannot properly give any thing to the Creatour, because all is his, who gives all, and recieveth of none but himself; our gratefulness to God must be shewed to them whom he hath imployed to do us good.

We must begin by paying debts. If a friend hath opened his purse to us in our need, or hath helped us with his commodities of which he makes profit, expecting our conveniency to pay for them; It is not only a theft to be slack to satisfie, it is ungratefulness, which is far worse; for the plain theef abuseth not the goodness of his friend; but the ungrateful man renders evil for good, and defraudeth his friend because he had pitty on him. One may do greater and more profitable kindnesses than lending money; Yet there is none where ungratefulness is more sensible, because of the love that every one bears to his mony, and the trust that is reposed upon it

as

as the ſtaffe of life: Wherefore conſcience and generoſity muſt ſolicite the debtour to pay, and be ſtronger than bonds and compulſions of law to bring him to his duty.

St. *Paul* enjoynes us to *owe nothing to no man but to love one another*; A text full of Philoſophy: For there are ſome debts which we muſt not owe long, as debts for things borrowed and taken upon truſt. There are other debts, which we muſt alwayes pay, and alwayes owe; and though we muſt repay them preſently, yet we muſt owe them ſtill after we have payed them: Such are the duties of mutual love, and thankful acknowledgement of kindneſſes. Pecuniary debts muſt be pay'd that we be no more in debt; but as for the debt of love, that debtour is an ill paymaſter that looks for an acquittance when he hath pay'd it. He that is truly grateful deſires alwayes to pay, and alwayes to owe.

Civil life is a perpetual commerce of kindneſſes, a continual giving and returning. It is like a ſource that ſprings at the root of a great oake, and is kept coole by that green ſhade which it keeps freſh and verdant. Neither nature nor humane ſociety can ſubſiſt without mutual giving and recieving. But fruitful ſoyles, and generous ſpirits, will yield much more than they recieve: Now becauſe it is impoſſible for us to live in the world without receiving benefits which cannot be returned, it is ſome gratefulneſs

to

to ſhew to him that obligeth us that we delight to be obliged to him. *Eſt animi ingenui, cui multum debeas, eidem plurimum velle debere.* It is a proud and ſavage humour for one to refuſe a kindneſs becauſe he knows not how to repay it in the ſame kinde or value. It is turning friendſhip into a bargain: they that will ſtick to that Maxime are ſoon forced to go from it, though they be never ſo powerful; for they that have moſt, are moſt needy of help, which cannot at all times be repayed. *Sæpe etiam dives a paupere plura petebat.* Mans condition is ſo needy that every one depends of his neighbours kindneſs. And though we muſt aſpire to the evangelical happineſs, rather to give than to recieve, and ſtudy to overcome our benefactours by a noble emulation of beneficence, we muſt not pretend to that advantage proper to God alone, to oblige all men, and to be obliged to none. The ſatisfaction that we may give to ourſelves when we are obliged to one with whom we are like never to meet, or who is ſo high above us that our benefits cannot reach him, is to do good to others that are unable to do us the like. Then prayers to God are a commerce, whereby the loweſt perſons may benefit the greateſt. And we muſt endeavour to make God a ſurety for us, beſeeching him to be the remunerator of thoſe benefits which we cannot requite

CHAP.

CHAP. IV.

Of Satisfaction of Injuries.

AS thankfulneſs for benefits, ſo ſatisfaction for injuries, is neceſſary to ſet a generous and religious mind at reſt; I mean of injuries that we have done, not of thoſe we have recieved. Yet we muſt learn how to behave ourſelves in both.

As for injuries recieved, as a wiſe Chriſtian muſt willingly forget the good that he hath done, being content that God remembreth it; ſo he muſt forget the injuries that are done to him, and be content that God, to whom vengeance belongeth, keepeth them in remembrance. He muſt alſo remember in what need he ſtands of pardon before God, and that without forgiving he muſt not expect to be forgiven.

If he be ſo offended that he be obliged to reſent it, he will implore Gods aſſiſtance to find honorable and peaceable wayes of ſatisfaction, and keep himſelf clean from blood and revenge. And if he think his honour to lye at the ſtake, he muſt think alſo that charity and diſcretion are more honorable than impatience, yea than valour. To keep integrity and peace of conſcience let him ſadly conſider the horrible conſequences of a duel, in which a man either deliberately takes away the life of his neighbour,

or himſelf, loſeth his own in the act of murther. Let him fear a perpetual biting remorſe, the cry of blood purſuing the murtherer, and the late repenting, when one is fallen out with God and his own conſcience, for an unprofitable revenge.

Be the laws of honour among ſwordmen never ſo ſevere, a wiſe and godly man ſhall never want wayes, which Gods mercy and wiſedom will ſuggeſt to his prudence, to come out of quarrels with credit and integrity. *Eccle.* 7. 18. *He that feareth God ſhal come forth of all.* Truly he can come forth of a challenge by refuſing it, and keep both honour & conſcience, after the example of many brave men, who are with good reaſon honored for their free oppoſing of that popular madneſs.

That ordinary term of taking or giving ſatisfaction with the ſword, is as much againſt common ſenſe as it is againſt juſtice; for how can one give ſatisfaction for an injury by a greater? Is that ſatisfying a man whom you have offended to go about to kill him? Or is it ſatisfying your ſelf when you have been offended to run the hazard of being killed by the offendour, and put him in poſſibility of getting double victory and double triumph over you?

That new point of honour for which men maſſacre one another, not ſo much out of hatred as to obey the tyrany of cuſtom, was not known in old time among the braveſt men.

The

The Romans did not practice it in the flowre of their valour, which conquered the world. But as much as men are deceased in valour, so much are they increased in peevish impatience, which in effect is but weakness. The strongest trees are less stirred by the wind, and the strongest spirits are less moved with injuries. As the tops of *Atlas* and *Tenerrifa* are not beaten with hail, for they stand above it; high and magnanimous spirits stand above the insolence of rash men, and in that litigious storm keep their serenity. It is a good rule, to be moved with no fault but such as we commit. If my neighbour offend me, the offense is his, not mine; To him, not to me, it belongs to resent it.

Wherefore the injuries, of which we must see the satisfaction made, are those that we have done. If unwittingly or otherwise we happen to doe injury to any man with words or actions, it layeth a sad weight upon our conscience, which we must hasten to unload, by satisfying the offended and ourselves more, for the offence is more in the offender than in the offended; and when we make satisfaction to him to whom the injury was intended, we do more for ourselves than for him.

Reparation must be made to God in the first place, for in all offences he is the first offended party, & this is done by repentence, of which we have spoken before. That the reparation which

we make to our brethren, may be acceptable to God it must have these three qualities of godly repentance; It must be speedy, free, and total. As the Sun must not go down upon our wrath, let it not go down upon that of our neighbour provoked by us, if we may prevent it. It is in us (with Gods assistance) to disprove the Maxime which the practice of the *Italians* hath made true among them, *Chi offende non perdona mai.* The offender (say they) never forgiveth. It is a great shame indeed to have given offence, but the offence is greater to refuse to mend it. The Lord Jesus our great Master having taken care to heal the wound his Disciple had made, shall we refuse to heal the wounds which we have made ourselves? God saith, *Vengeance belongs unto me, I will recompence*; there he speaks of the injuries done to us: But as for the injuries done by us, vengeance belongs to ourselves, so far as to make recompence to them whom we have wronged. Which recompence unless we make, God will make it. Our wisest course then is to make that recompence sincerely; so may we ease God of that care.

CHAP. V.

Of simplicity, and dexterity in Society.

PEace with men consisteth in doing and receiving no injury. The first (with Gods assisting

ing grace) depends of us. Towards the second, though depending of others, we may do much. For the cause why some are wronged and abused, commonly lyeth not so much in the insolence of others, as in our own imprudence.

But the end of this Book (the same as that of our lives) being not only peace by doing and recieving no injury, but content by doing and recieving good, we must study both how to lead a safe and inoffensive course of life, and how to be usefull to ourselves and others.

That skill we learn of the great Master of wisdom, who hath comprehended it in these two short precepts. *Matth.* 10. 16. *Be ye prudent as serpents, and harmless* [*or simple*] *as doves.* These two he makes into one, because they make together an excellent compound, and because they must never be disjoyned. Simplicity without prudence would serve only to make us sheep for the wolves to eat. Prudence without simplicity, though it could get us some peace and utility with men, would forfeit our peace with God and our conscience, and so prove meer folly in the end.

How essential simplicity is to prudence it is seen in all the parts of conversation, which are reducible to these two heads, Words and Actions.

As for words, it is certain that simplicity is

the moſt requiſite quality, what uſe ſoever they be put to, publique or private, religious or civil. And even the diſcourſes made only for elegancy and delectation cannot attain their end without ſimplicity; for that gracious expreſſion, and powerfulneſs of words, which gets the fame of eloquence, is nothing elſe but ſimplicity managed with dexterity. They that go far from it and make their ſtyle dark to make it ſhew deep, or bombaſt it with extravagant conceits, and new ill coyned terms, loſe elegancy by hunting too eagerly after it; there being no ſuch deadly enemy to grace in ſpeech as affectation. Beſides it is found that diſcourſes full of effected difficulty are like olive ſtones, which are very hard becauſe there is nothing in them; and ſtyles puffed up with words are empty of matter, as ſome cheating women have been ſeen, that appeared great with child when they were big with a pillow. The knowledge of things, the ſolidity of reaſon, and the ſincerity of the mind, are the three magazines affording good and gracious diſcourſes. Where thoſe three meet, the more the ſtyle is ſimple the more elegant it is. And in a matter of ſpeech, the beſt ſervice that dexterity can do to right reaſon, is to deliver in clear terms thoſe thoughts which the mind hath well diſgeſted. So ſhall one ſatisfie others and himſelf.

Affection is alike ungracious in Words and Actions.

Actions. Affected persons have that hard fortune that while they study to disguise themselves, they discover themselves most; there being nothing that betrayes a man so much as affectation doth. His forced countenance, his studied gesture, the odd quaintness of his habit, give an evident character of a mind disordered by pride, and a nature drowned in foolish artifice. Such men are displeasing to God, who loveth truth and simplicity in the inward parts, *Psal.* 51. and therefore cannot but be displeasing to themselves, destitute of peace of conscience and contentment of mind. Melancholly is an inseparable companion of constraint, for who can take delight in that which he does against nature? Therefore stage buffoons when their jigge is done are very sad and froward, because they have extraordinarily constrained themselves.

There is a deeper and craftier simulation called hypocrisy, which knoweth how to personate plain honesty, and put upon fraud the face of simplicity; as indeed without that it is impossible to cozen. Simplicity and Integrity are of such price among men, good and evil, that without the substance, or the shew of them, it is not possible to entertain any commerce in the world: And men that have but the shew of these, desire to deal with them that have the substance, because they are true and sure dealers. As wicked as the world is, uprightness is

the safest course to advance a man: for every one will say, He is an honest man, It is safe dealing with him. The principal is, that thereby we keep good intelligence with God and with our conscience.

The chief prudence then, is to be honest: They that seek to appear such, and are not, are imprudent; for to enjoy the benefit of honesty before men, the sure way is to have it indeed. Counterfeit honesty is false coyn, not safe to trade withal; and in the end, it turneth to the undoing of the false coyner. But honesty and prudence have need to be more in reallity within, than in shew without. For to make a great shew of honesty gives a great suspition of hypocrisy; and to make a great shew of prudence is a sign of shallowness. It is better to shew honesty than prudence, because honesty is of greater price, and because every man ought to have it and profess it: Whereas it is a great point of prudence to conceal it, for that man is not very crafty that sheweth his craft. He that sets out much policy in discourse, commonly keeps but little in reserve.

Next to integrity, which is the first counsell of wisedom in conversation, the best counsel is to know ourselves, the business that we take in hand, and the persons that we have to do with; measu-

meaſuring our ſtrength and what we be fit for, that we never meddle with any thing above our capacity, or that we may deſiſt before we be too far engaged. It is a great point of wiſdom for one to be able to adequate his imployment to his capacity and inclination. But becauſe the choice of our imployment for all our life is commonly made in our nonage by our parents who are many times miſtaken in our genius and ability, or imploy us where they can, not where they would; we muſt by a virtuous reſolution, bow our genius to our imployment, and ſupply the wants of nature with dexterity.

For this there is need of that virtue which the Italians and French cry up ſo much, called *accortezza* or *accortize*. We may call it *accortneſs* if we dare coyn new engliſh. *Accortneſs* is a pliableneſs and dexterity to fit oneſelf to all buſineſſes and perſons and times. And firſt for buſineſſes, a wiſe and *accort* man muſt make unto himſelf an univerſal and complying ſpirit, *verſatile ingenium*, to whom nothing ſems ſtrange or new, and not ſo much affected to ſome certain things as to be unfit for all other things. *Thales* the *Mileſian* Philoſopher, being mocked by ſome Merchants of *Miletus*, upbraiding him that he declaimed againſt riches, becauſe he felt himſelf uncapable to get them, began a traffick whereby in one Summer he engroced thē whole

trading of the Towne to himselfe; Then having shewed what he could do, he left trading, and returned to his philosophy. It is a shame for a man of reasonable parts to be fit but for one thing; but certainly if one can sort his imployment to his proper genius, he shall do much for the liberty of his actions, the success of his enterprises, and the contentment of his mind.

As we must comply with businesses, so we must with persons, whose several natures we should therefore study. To this, natural Philosophie will help us much, for the inclinations and manners of men will commonly follow the temper of their body. But experience and observation are the best schools for that skill. We must carefully observe the humors of those persons that are within the sphere of our activity that we may take every man in his humour, marking what things they are most bent upon, and wherein they are most impatient to be crost. Of all the miraculous gifts of the holy Ghost which are ceased, I find none so much wanting as the gift of discerning the spirits, for want of which we miss so often the compassing of our ends with our neighbours, either for their good or our own. *Jer.* 17. 9. *The heart of man is deceitful, who can know it?* And some natures are harder to know than others, and need a longer observation. Some having planted orchards with great care and cost, at thirty years end begin to per-

percieve that the ſoyle was not fit for trees. And many fathers have miſſed that comfort which they might have had from their children, beauſe they have known their nature too late, and ſet them upon a courſe of life unſuitable to their minds and abilities. If fathers are thus ſhort in the knowledge of their own children, and ourſelves with much ado attain the knowledge of our own nature; how ſhall we be able to know the nature of ſo many perſons with whom we muſt converſe, having to do every day with new men, which ſhew nothing but a plauſible and artificial outſide?

In that great art of Diſcerning, the proper handles to lay hold of the ſeveral ſpirits, which is the great work of *accortneſs*, honeſt and worthy men muſt have an emulation not to be overcome by impoſtors and juglers that make it their whole trade. Truly the children of light have need in this point to turn diſciples of the children of darkneſs. They know how to perſwade the generous with honour, the timerous with fear, the covetous with profit, the voluptuous with pleaſure, the proud with praiſe, the devout with conſcience. Of that manner of commerce, of which ſomething is to be taken, ſomething left, the ſincere and prudent muſt learn enough to avoyd circumvention, and to know the ſeveral avenues of the ſpirits with whom he is to converſe.

Accor-

Accortneſs having taught a man to fit himſelf for the ſeveral buſineſſes and perſons, her third work is to make him diſcern the nature of the times, and comply with them as far as he may with a ſafe conſcience. Every age of the world hath its proper genius, which a wiſe man muſt obſerve; dayly ſtudying the raigning humours, the ebs and flows of cuſtoms, and the ſigns of approaching the revolutions, either to make benefit of the tyde, or to decline it with as little harm as may be, if it ſuit not with his conſcience and inclination.

He that will maintain or advance himſelf in a time full of revolutions and quick turns, hath need to be of the nature of Ivy, which takes hold of all that ſtands neer, gets root every where, even upon ſtones, and followeth all the turns of the tree or wall that it ſticks unto. Many might have advanced themſelves in the world, had their conſcience bin as nimble as their induſtry. But it is not advancement but the peace and contentment of mind that a wiſe and godly man muſt look for. Conſcience and ſimplicity are not able to follow all the giddy turns of the world, eſpecially when one hath a publique imployment, where it is as impoſſible to be hid as it would be treacherous to be indifferent. But when conſcience lyeth not at the ſtake, a wiſeman finally muſt yeild if he cannot overcome. He muſt not blow againſt the wind, nor juſtle againſt

againſt a windmil turning with impetuoſity. The difficulties of life being great and many, and every one being more clear ſighted in his neighbours caſe than his own, we muſt in our difficulties ask counſel of thoſe whom we know to be wiſe and honeſt, and to have no intereſs but our own in the buſineſſes upon which we conſult them. It is better to conſult thoſe that are leſs wiſe than ourſelves, than to take counſel of none but ourſelves in things important. For two eyes ſee more than one; Though another hath not better eyes, he may look upon the buſineſs by another byas; and if he be not capable to give us counſel, he is able to form objections, which will be ſo many overtures of counſel. We muſt hear all. 1 *Theſ.* 5. 21. *Prove all things, hold faſt that which is good*: be free and benevolent to all, truſt but few; but ſhew no miſtruſt to any without neceſſity.

Two contrary faults are the ordinary ruine of buſineſſes, The one is too much fervency and haſte to bow the occaſion of our deſire, whereas we ſhould gently bow our deſire to the occaſion, and ſtay till it be ripe. The other is negligence and ſecurity, preſuming of ones own merit and fortune, deſpiſing oppoſitions and letting occaſions ſlip. But many times raſh men from one of theſe contraries paſs to the other, for fiery and haſty men will ſoon relent, and utterly ruine by their negligence what they had ſpoyled before by their haſtineſs. It

It would be endleſs and beyond my ſubject to ſpecify all the precepts of prudence. Others have eaſed me of that labour. I do but recommend the ſtudy and practice of them to ſuch as will enjoy peace and contentment of mind. We are not Maſters of events, but we ought to be Maſters of counſels. If a good counſel be followed with a ſiniſter event, we bear it more eaſily when we can bear witneſs to ourſelves that it is not for want of a wiſe, diligent, and honeſt care. But he that hath ruined his buſineſs through his imprudence hath a double affliction, for his misfortune, and for his folly. I may excuſe my ſelf from ſpeaking more of prudence in this Chapter, for all I have ſaid hitherto and have to ſay hereafter, is nothing elſe.

CHAP. VI.

To have little Company and few Buſineſſes.

I Spake lately of Prudence in buſineſs: But the greateſt prudence in buſineſſes, is to have but few; it being impoſſible to have many without diſturbing the peace of the ſoul. And what imprudence is it, to loſe the end for the acceſſories? eſpecially when one is decieved in thoſe acceſſories, and miſtakes for the helps of his content, the inſtruments of of his misfortune. The more we converſe with men, the leſs we converſe with God. Yea the content which we might expect by our converſation with men is loſt by too much

much converſation. For whereas among men there are more wicked than good, and among good men there are more unwiſe than wiſe, it followeth that in great companies (taking them one with another) there is more evil than good, and more folly than wiſedom, and the greater the worſe. It is in few friends well choſen, that the ſweetneſs and utility of converſation conſiſteth. The leſs you appear in the crowd the leſs ſhall you be crowded, the leſs ſecret envy and open quarrel ſhall you incur, the leſs evil ſhall you learn and do. It is no wonder that young men are inveigled with temptations, embroyled in quarrels, and made the prey of cheaters; The poor youths are newly come into the world, and to ſee it they ſeek great meetings, they gaze upon all they ſee, ſin for company, or to get experience. But when a man hath ſeen enough of the world to know it, and hath learned wiſdom out of the folly of others, and the miſcarriages of his own imprudence, he will content himſelf to ſee the crowd afar off, and will not thruſt into it, and meddle too far with this wicked, fooliſh, and dangerous generation.

We muſt not ſpeak thus out of a preſumptuous ſingularity, ſo diſpiſing the world that we eſteem none but ourſelves: We muſt acknowledge that we have the world in our heart, and that we alſo are wicked, fooliſh and of dangerous converſation. If the world corrupt us, we alſo

alſo help to corrupt the world. Wherefore as bodies that have the itch; ſo ſpirits infected with vice muſt lye aſunder, elſe they ſhall increaſe one anothers infection, and the infection muſt needs be greater where there is a greater number of infected perſons: Where the crowd of men is, there alſo is the crowd of ill cuſtoms and popular errours. And if it be hard to reſiſt the temptations of vicious perſons when they ſet upon us ſingle, how can we ſtand againſt them when they fall upon us together in a full body? How can we think on any thing but evil when we ſee and hear nothing elſe? How can we lift up our hearts to God and converſe with him, in a confuſed noiſe and tumultuous hurry, which is the Kingdom of the Devil?

Theſe conſiderations have moved ſome holy Fathers to retire into deſerts, to have no other company but God, and tend the work of their ſalvation without diſturbance. But becauſe God will be glorified by us in the duties of humane Society, and hath not ſent us into the world only to tend our ſalvation, that retreat from the world is excuſable in thoſe only, that can do as much, or more good to the world living far from it as living in Society. Such were thoſe who in their hermitages enricht the treaſure of the Church with their divine works, confuting hereſies and increaſing the ſtock of holy learning. But to leave the world to do good to none but our-

ourſelves, is fruſtrating the end which God made us for, ſince he hath made us for Society, as it appeareth by the ten commandements, moſt of which regard our duty to our neighbours. A man of good parts that leaveth all Society to meditate and gives no fruit of his meditation to the world, is like the Jordan whoſe fair and quick water is loſt in the lake of *Sodom*, called the dead Sea; It is to dye living, and loſe the quickneſs of the mind in a gulf of unprofitable idleneſs. It is leaving the world in the worſt ſenſe, for it is forſaking mankind and denying to Society that Service which we owe. A conſideration able alone to trouble that tranquility which Hermites and cloyſtred men ſeeek in ſolitarineſs. Neither can they make amends to the world by their prayers; for as they pray for us that live in the world, we pray for them that live out of the world, and ſo we are even with them.

The Lord Jeſus hath taught us how to uſe ſolitarineſs; for he retired by night into the mountain to pray, and in the day time he taught the people, and when he was weary of the multitude he withdrew himſelf to the company of his diſciples, who were a choice of perſons whom he honoured with the title of his friends, ſo ſharing his time between his particular communication with God, his ſervice of the publique, and his communication with his ſingular friends.

One

One may leave the world, and yet keep it in his heart; and one may converſe with the world, and yet leave it. A godly wiſeman may find retiredneſs in the greateſt cities. Hee may paſs through the crowd and not ſtay in it or mingle with it, as the river of *Rhoſne* goeth through the *Lemane* lake. He will doe ſervice to all if he can, but converſe with few. He may enjoy himſelf in a multitude of unknown perſons as if they were the perſonages of an Arras-hanging; for a man is alone where he knoweth no body, and acquaints himſelf with none.

For his acquaintance he will pick thoſe whoſe life is virtuous, the ſpirit meek, and the converſation plain and eaſy. He will endeavour to deſerve their good will with his own; being ready and aſſiduous with them when he may ſerve them, but out of that, making his viſits ſhort, to oblige them to the like; alwayes leaving his friends company before they are weary of his. In his choice he will take men ſuch as they be, not depriving himſelf of the benefit of converſation out of a preconceit of perfect Idea's of worthy ſubjects of friendſhip; but ſince all men are evil and weak, he will be content with thoſe that have leſs evil in them, and that have wiſedom enough to know their own weakneſs. Knowing himſelf full of imperfections, he will bear with the imperfections of his friends, expecting of them the like forbearance.

He

He muſt labour to have a ſoul with many ſtories, which may ſtoop and riſe according to the ſeveral conditions and capacities of men, not fearing to ſpeak to Kings, not diſdaining to converſe with Peaſants, every where equal, modeſt, generous, and reaſonable, reſpecting good ſenſe whereſoever he finds it, and he will find it as often under the ruſſet jerkin, as under ſcarlet and gold lace.

Becauſe he muſt look for errour and impertinency in all ſorts of acquaintance, let him put every one upon the diſcourſe of thoſe things that he underſtands beſt; ſo ſhall he do a kindneſs to the company, for every one loveth to ſpeak of that wherein he is expert, and he ſhall benefit himſelf, fetching from every one the beſt that is in him.

Let him alſo fit his mind for all kinds of buſineſſes, thinking none too great, when they are not above his capacity; for thoſe affairs that have more dignity, have not alwaies more difficulty: and on the other ſide, thinking no buſineſs too low, when it is neceſſary, or when it gives him occaſion to do good.

But in general, let him charge himſelf with as few buſineſſes as he can, I mean thoſe buſineſſes that engage a mans mind in the tumult of the world, without which he may find buſineſs enough to keep himſelf well employed. Want of preferment is better than want of peace. Let him avoid thoſe employments that give vexati-

on and yet draw envy, where a man must continually stand upon his guard, imbark himself in factions, and live in perpetual emulation and contention. The man to whom God keeps the blessing of a quiet life, shall be kept by him from that glittering rack and golden fetters, but the man whom he will afflict, shall be given over to be tossed between the competition of others, and his own ambition. *David* shews us *how great is Gods goodness which he hath laid up for them that fear him*, namely, *that he will hide them in the secret of his presence from the pride of man, he will keep them secretly in a pavilion, from the strife of tongues*, Psal. 31.19,20. But what! there are some spirits that love noise, and live by contradiction, and when old factions are worn out, hatch new ones, sowing quarrels, that they may be sticklers, and in such sort arbitrating differences, as to make them immortal, that so they may never want business. To such men, no worse imprecation can be made, than that they may alwayes have the business which they love; for as they serve the father of discord, they are like to share in his reward.

But those are worthy of compassion, whose serene, religious souls, capable and desirous of high contemplation, are aspiring towards the God of peace, but are distracted with contentious businesses, and prest down with worldly employment, though perhaps too high for their condition,

on, yet too low for their mind; which measuring the height of things by their distance from heaven, finds the great Offices of the State very low, because they are deeper in the earth, and farther from heaven, than other Offices of an obscurer note. Who would not pitty a great person, that hath scarce time to eat and sleep, that must have a light brought to his bed, to make dispatches before day, and when he goeth to the Court, hath much ado to get out of his yard through the croud of Suitors? in that clog of businesses, what time hath he to examine the state of his conscience, and labour to advance his union with God? Where is any gain able to countervail that loss?

But there are more persons undone for want of businesses, when they have not the capacity to find themselves work of some utility, especially when the love and fear of God, have not taken root in their hearts. For, there being in the soul three Offices or audits, the first for contemplation, the second for passion, and the third for action; when a mans mind is unfit for contemplation, and wants action, he giveth himself wholly unto passion: Then a man tickleth himself with evil desires and vain hopes, gnaws his heart with envy and spite, and torments himself with impatience; these vices being bred and fed by idleness. Such men having nothing to do, devise evil or useless businesses, going up and down all

day long like ſwallows that fly round not knowing for what, walking from one end of the Town to the other to viſit one that will not be at home when they ask for him, or is put to his ſhift to be rid of their company. Of that kind are moſt of thoſe that thruſt one another in the ſtreet, as buſie as if they had three Chancery ſuits to ſolicit; then return home late, weary, and ſweating, having found the invention to tire themſelves and do nothing. In effect, an idle life is more painful and weariſom than an active and negotious life. It makes one ſad, troubleſome, and vicious. He that doth nothing cannot but do evil, as grounds left untilled will bring thiſtles.

But he that hath an ordinary employment, of ſome utility to the publique, hath no leaſure to attend vain and evil actions, nor to be ſad; By doing good he contenteth his conſcience and maintains the ſerenity of his mind, ſo that he embrace no more than he can hold: They that will do too much good, do it ill, and do harm to themſelves. It is a prepoſterous diligence when it brings vexation to a mans ſelf.

Rich old men ſhould do wiſely to give over buſy imployments of the world which require a whole man, to give themſelves wholly to the office of man, as he is a man and a Chriſtian. If they be ſpeculative, judicious, and experienced men, they may do more good to the world in their

their retirement, than in the crowd of buſineſſes.

They that lead an active life, ought not to give but lend only their mind to the buſineſſes of the world. A wiſe man will follow his worldly occaſions with diligence and induſtry, but he will not tranſubſtantiate himſelf into them. In our buſieſt employments, let us retire often within, to enjoy God and our ſelves, labouring chiefly to preſerve his favour and our peace. Without theſe, all labour is ſuperfluous or evil, and gain becomes damage.

CHAP. VII.

Of Moderation in Converſation.

IT is a moſt neceſſary proviſion for any man that will lead a peaceable life, in this age and theſe regions, torn with diverſity of parties; Mens minds being ſo generally exulcerated, that in caſual meetings either they caſt a ſuſpicious eye upon their Countrymen, becauſe they know them not, or abhor them, becauſe they know them. Here then, there is need of a meek, compliant, induſtrious, & univerſal mind, retired within himſelf, and healed of that epidemical itch of light-brained men, to declare all their opinions, and inclinations, and quarrel with all that are otherwiſe diſpoſed.

It is an old and uſeful obſervation, that God hath given us two ears and one mouth, to teach

us that we ought to hear more than ſpeak. To which it may be added, that we have no ear-lids to keep our ears from hearing, and often muſt hear againſt our will; but our mouth ſhuts naturally, and we may keep our tongue from ſpeaking, unleſs by our intemperance we loſe that priviledge of nature.

God indeed hath not given us a tongue to hold our peace: but, that we may uſe it ſo that our neighbours may receive good by it, and we no harm, there is need of a great meaſure of charity and diſcretion.

To that end a wiſe man will not be the chief ſpeaker in an unknown or dangerous company, but be content to ſecond thoſe that are more able or more willing to ſpeak, unleſs the diſcourſe be like to turn to a contentious matter, for then it will be prudently done to put the company upon ſome innocent diſcourſe acceptable to all. But companies are apt to ſpeak of that which hath the vogue; of points of State in factious times, and of points of Religion almoſt at all times.

As for points of State any man may be bold to interrupt the diſcourſe, ſaying. Let us leave State buſineſſes to Statesmen.

The diſcourſe of religion, the great occaſion of falling out, muſt be turned, if we can, to the uſe of comfort and amendment of life, rather than arguing about points of belief. Indeed we are

we are commanded to *be alwayes ready to give an anſwer to every man that asketh us a reaſon of the hope that is in us*, 1 *Pet.* 3. 15. Which when we are called upon, we muſt do it as the text modifieth it, *with meekneſs and fear*, not with bitterneſs and contention. And the Apoſtle requires of us to be *ready to anſwer*, not eager to queſtion. Reaſon ſerveth to convince, but charity is the chief and well-nigh the only way to perſwade. Vehemence will make an adverſary ſtiffer, for even the force of an inſoluble argument, though calmly propounded, makes no other impreſſion upon prejudicate ſpirits but to make them ſtartle; and finding no help in reaſon, to lean the more fiercely upon paſſion. Though you ſtop your adverſaries mouth, you ſhall not thereby convince his reaſon; and though you convince his reaſon, you ſhall not turn his belief: For that, you muſt winne his affection, and affection is not wonne with Syllogiſms; for I ſpeak of men not ſuch as they ſhould be, altogether ruled by right reaſon; but ſuch as they are for the moſt part, blind and heady, having their reaſon enſlaved to cuſtome and paſsion. There is great difference between convincing and converting: The firſt may be done by the goodneſs of the cauſe, or the ſubtilty of the diſputant; but converting is the work of God only. It is enough to perſwade us that ſpirit and ſoul are two different things, when we ſee ſpirits capable of the higheſt Philoſophi-

ſophical reaſons to be unable to underſtand plain reaſoning about matters that concern their Salvation. In vain ſhall you convince the ſpirit with reaſon, unleſs God open the ears of the Soul.

In ſuch meetings, in ſtead of ſeeking wherein we differ and falling out about it, we ſhould ſeek wherein we agree, and praiſe God for it. If news were brought to us of the diſcovery of a great Chriſtian Empire in *Terra Auſtralis*, where they believe the holy Scriptures, and the Creed, and receive the four firſt General Counſels; No doubt but it would rejoyce us much, and we would love them though they differed from us in the doctrines built upon thoſe common grounds. And why do we not bear with our neighbours and country-men who agree with us in ſo many fundamental points, who worſhip the ſame God, Father, Sonne, and Holy Ghoſt; who imbrace the promiſes of the Goſpel in Jeſus Chriſt, and endeavour by the love of God and the exerciſe of good works to glorifie God and attain to his kingdom? Could we abhorre one another more if one partie worſhipped Chriſt and the other *Mahomet*? Even where the quarrel was only about points of Diſcipline, the diſſention was heated even to confiſcations, battells, and ſacking of towns; So furious is ſuperſtition, and funeſt in its effects, what party ſoever it take; for it is found in good and evil par-

parties, being natural to all weak and paſſionate ſouls: If it do not maintain falſhood, it diſhonoureth the truth, by putting a wrong byaſs upon it. It is a compound of ignorance, pride, raſhneſs, and cruelty; all which, moulded with a baſtard zeal, and infuſed in black choler, make up the moſt malignant venome of the world.

For one that is of the ſtronger party, it is inſolence to provoke him that is of the weaker, in the moſt ſenſible point of all, which is conſcience. And for him that is of the weaker party, to provoke him that is of the ſtronger, it is both inſolence and folly.

In a mild and well-compoſed ſpirit, the dangerous errours of others move pity not hatred; and if pity ſets him on to reduce them to the ſaving truth, prudence will take him off betimes from that deſign, when he ſeeth it impoſſible; and it is impoſſible when charity will not do it, which muſt not be violated for any pretence whatſoever, *Pſal.* 85, 10. *Mercy and truth ſhall meet together, righteouſneſs and peace have kiſſed each other.* Truth cannot be eſtabliſht without mercy, nor righteouſneſs without peace. Making breach in charity to preſerve faith, is demoliſhing the roof of the Church to mend the walls. Having found by the trial of a hundred years, that battels and ſyllogiſms will bring no general converſion, let us fight no more but by Prayers, and let all parties ſtrive for the Palm of Charity and mode-

moderation. The two rivers of *Danubius* and *Sauns* falling into one channel, go thirty leagues together unmingled. If the difference of our opinions will not suffer us to mingle, yet we may joyn. Let us go quietly together in our common channel, the State where we live, tending to the same end, the publick peace and the glory of God. This conceit I owe to that blessed son of peace, that rare teacher and high pattern of moderation and tranquillity of mind the right Reverend Bishop *Hall*, who hath not written one onely book of *Christian moderation*; but all his learned and gracious works, and the whole course of his wise and religious life are a perpetual comment upon that golden virtue.

When we confer of any matter with persons of a different tenet, our end must ever be to find the truth not to get the victory. And that end must be sought with a meek and moderate way. That mild course will yield us a double benefit, for it will preserve the liberty of our judgement, which is taken away by the heat of dispute and precipitation. A hasty disputant will soon be brought to *non plus*. Besides when good sense is assisted with moderation, it sinks better into the adversaries reason, as a soft shower soaks the ground better than a stormy rain. A moderate rational man either shall win the assent of his adversary or his good opinion.

Railing and insultation are offensive, more to him

him that uſeth it, then to them that are miſuſed by it, for when paſſion riſeth high in words, it giveth a prejudice to the hearers, that reaſon is out of combat. Anger is an ill help to reaſon, for it diſableth reaſon from helping it ſelf. Dogs that bark much, ſeldome bite, for it is fear that makes them bark.

Great and good works are done with little noiſe. So was the work of ſalvation done, the beſt of all works: Of the Author and Finiſher, whereof *Iſaiah* ſaith, *He ſhall not ſtrive, nor lift up, nor cauſe his voice to be heard in the ſtreets? Iſa.* 42. 2. Wherefore when Devils poſſeſſing mens bodies, cried out in his preſence, He commanded them to hold their peace, for the Devil loves noiſe and tumult, but God loves peace, meekneſs, and ſerenity.

It is a precept fit for the Goſpel of peace, *Let your moderation be known of all men, Phil.* 4. 5. The word of the Text τὸ ἐπιεικὲς, properly ſignifies *equity*. Of that equity the grand rule is to do to others, as we would have others to do to us. Which in the point of converſation, our preſent matter ought to make us deal with others with that patience, reſpect, and moderation, which we expect of them; not ſetting forth our opinions imperiouſly, nor rejecting the opinions of others arrogantly, remembring that all men, by their natural condition (never throughly mended by grace in this life) are inwrapt in a deep miſt, and

that

that all our reaſoning is groping in the dark; Let us paſs gently over the errours of our neighbours, to oblige them to the like kindneſs.

If we knew how few things we know, and how lamely, we would make uſe of reaſon and diſcourſe, rather to ſeek inſtruction, than to pronounce aphoriſms. If we find our ſelves capable to clear a matter, let us do it without awing the company with peremptorineſs, or wearying it with multitude of words. No diſcourſe is profitable, when it is tedious. In every matter there is commonly but one eſſential reaſon, or two at the moſt. More reaſons ſerve for illuſtration, or to fill up, and many times to invalid the true reaſon.

The greateſt uſe, and indeed the greateſt trial of moderation in conference, is to avoid confounding the intereſs of the thing with the intereſs of the perſon, of ones ſelf eſpecially. For where ſhall you find thoſe ſerene, unmoved minds, who hearing their opinion taxed of ignorance and folly, will not preſently ſtart and take more pain to prove, that they are no fools, than to weigh the reaſons, and judge impartially where the truth lyeth? Moſt men being thus diſpoſed, he that will oppoſe their opinions, muſt proceed with great moderation, leſt that, being touched in credit and perſonal reſenting, they make the truth ſuffer for their private intereſs. We muſt charitably conſider that every one loveth the pro-

productions of his own brains, as his children, and is ſenſible of the abuſe offered unto them. And we muſt bring our charity to this belief, that every one is in good earneſt of the opinion which he profeſſeth, and thinks himſelf to be in the right. *Il proprio parer non ha mai torto.* You believe he is in an errour, he believes the ſame of you; and he will never think himſelf to be in the wrong, till it be repreſented to him with ſoled reaſon, ſweetned with ſingular meekneſs and reſpect.

Moderate and ingenuous ſpirits (O how rare they be?) finding themſelves preſt with reaſon and truth, will freely yield the Bucklers; They win, when truth overcomes. But it is a flight, to uſe fraudulent ſhifts, oppoſing right reaſon with ſophiſtry, and when a man is overcome, and is aſhamed to yield, throw duſt in the eyes of his adverſary. That peeviſh and ungenerous point of honour is learned in our Schools, never to yield any thing, as long as one can maintain it by right or wrong. One errour is defended by another, and a man comes to believe in earneſt, that which he had alledged before out of deſpair.

It is alſo a point of moderation to conſider maturely what it was that gave occaſion to the opinions and practiſes which are deſervedly condemned. There is no doctrine ſo horrible, no diſorder ſo foul, but there is much to learn out of it. Look to the ſource: Something will be

be found obſcure, or ill expounded in the terms of the received doctrine, or ſome exceſs or defect in the ordinary practiſe, which gives occaſion of exceptions, and then of ſeparation, and again, of oppoſition and faction, to ſcrupulous and turbulent ſpirits. There is no rebellion but was occaſioned by ſome fault in the State. Let us never look upon thoſe publick tranſgreſſions, but with a reflection upon the cauſes. Which, if they be paſt our mending, we muſt try whether we may mend our ſelves by them; learning by the faults of others, and the occaſions, moderation in our judgment, and compaſſion of humane weakneſs, which is uncapable of a ſincere and conſtant keeping of any good, loſeth the benefit of good things, by turning them to the wrong ſide, laboureth to cure one evil by a greater, and killeth the patient to heal the diſeaſe.

Solomon, who had beheld all the good and evil of the world, with a judicious eye, upon that diſcourſe, giveth us this precept of moderation. *Be not righteous overmuch, neither make thy ſelf over-wiſe, Eccleſ. 7. 16.* He that cenſureth too magiſtrally the evil that is done in the world by errour of judgment and raſhneſs of paſſion, conſidereth not enough the infirmity of mankind and his own, and ſheweth that he knoweth not the world. Errour, vanity, ſuperſtition, the ruines of warr, and the vices of peace, fair pretences

tences and ill deeds, private ends cloaked with publick good, the advancement of few men consisting of the depression of many, the zeal of idiots setting up a ladder for the rising of the ambitious; All these are the course of the world. So it went before our time; So it will go after. *Eccles.* 7. 10. *Say not thou what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.* Wise men are amazed at nothing, and make profit of all.

OF PEACE AND *CONTENTMENT OF MIND.*

SIXTH BOOK.

Some singular Counsels for that end.

CHAP. I.

To content our selves with our Condition.

WE have sought peace with God, with our selves, and with our neighbours. To that end we have endeavoured to fortifie our souls against wrong opinions and unruly passions. And that we may walk with an

an even and steady march through Prosperity and adversity, we have studied to dye our minds with the right temper of virtue. Our harvest is done. This last Book will be but gleaning in the same field. Let us gather some singular counsels proper for our main end, either omitted before, or worthy to be further insisted upon.

Let the first Counsel be that great preserver of tranquillity, to content our selves with our condition. This Counsel depends of another, much urged before, when we spake of the exercise of virtue in adversity, which is to will what God wills; a right Christian, and reasonable lesson. To any that is in his right sense, this reason ought to be sufficient to make him contented with his condition, that it was so disposed by Gods wisdom. He will have it so. It is rebellion and folly to have a contrary will.

This ought not to be a barr to our industry and keep us from mending the incommodities of our condition, for God putting us in an uneasie condition, doth not oblige us thereby not to seek to be better. Those to whom God hath given no other stock but their industry, have reason to think that God will have them to make the best of that excellent patrimony. Piety and Philosophy are no counsellors of lazines and neglect of our selves. A poor man is content with his condition, when he is pleased with that necessity which God layeth upon him, to maintain himself

ſelf by his diligence, and ſupply by his virtue the want of an inheritance. A condition commonly more happy than that of great heirs, whoſe intellectual parts are many times dulled, or corrupted with plenty, which puffeth them up with Pride, and enflames them with luſt. He that is kept in humility and temperance by his ſhort means, muſt praiſe God for it, and make the beſt of the benefits of poverty, the chief whereof is, that it helps a man to wean his heart from the world, and raiſe it unto God.

The rich and great having more cauſe to be contented with their condition, have, nevertheleſs more need to be exhorted unto it, becauſe they are more ſubject to be diſcontented, for eaſe breeds wantonneſs, and makes a man to be incommoded with his own commodities. This is that *ſore evil* which *Solomon ſaw under the Sun, namely riches kept for the owners thereof to their hurt*, *Eccleſ.* 5. 17. Many rich men eat their bread in darkneſs all their dayes, and with a covetous, or envious ſorrow, make their plenty their croſs.

That ungrateful ſorrow proceeds from an exceſſive love of our ſelves and the world. We love our ſelves ſo much, that we think nothing good enough for us and the world ſo much, that we can never have enough of it. Now all immoderate love is accompanied with great care, and that care ſoureth all the ſweetneſs of our life.

an even and ſteady march through Proſperity and adverſity, we have ſtudied to dye our minds with the right temper of virtue. Our harveſt is done. This laſt Book will be but gleaning in the ſame field. Let us gather ſome ſingular counſels proper for our main end, either omitted before, or worthy to be further inſiſted upon.

Let the firſt Counſel be that great preſerver of tranquillity, to content our ſelves with our condition. This Counſel depends of another, much urged before, when we ſpake of the exerciſe of virtue in adverſity, which is to will what God wills; a right Chriſtian, and reaſonable leſſon. To any that is in his right ſenſe, this reaſon ought to be ſufficient to make him contented with his condition, that it was ſo diſpoſed by Gods wiſdom. He will have it ſo. It is rebellion and folly to have a contrary will.

This ought not to be a barr to our induſtry and keep us from mending the incommodities of our condition, for God putting us in an uneaſie condition, doth not oblige us thereby not to ſeek to be better. Thoſe to whom God hath given no other ſtock but their induſtry, have reaſon to think that God will have them to make the beſt of that excellent patrimony. Piety and Philoſophy are no counſellors of lazineſs and neglect of our ſelves. A poor man is content with his condition, when he is pleaſed with that neceſſity which God layeth upon him, to maintain himſelf

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Theſe two loves then muſt be cut very ſhort. He that will love and eſteem himſelf but little, will be content with little. And he that withdraws his love from worldly things, ſhall ſoon have as much of them as he needs.

To wean our ſelves from the love of our ſelves and the world, we muſt ſtudy to get a ſtrong perſwaſion of the wiſdome and goodneſs of God, and a firm confidence in his love. Suppoſe that God ſhould ſpread with his rich and liberal hand, all the treaſures of the world before us, and give us our free choice to take what we would; Could we do more wiſely than to put the choice to him again, and beſeech him to chooſe for us, becauſe he knows what is fit for us better than we do, and loves us better than we love our ſelves? Well, this is our condition; God hath choſen for us; Let us ſtand to his choice with humility and thankfulneſs, and reſt contented.

It is an appartenance of the condition which God hath allotted us, that we muſt continually labour to mend it; though we ſhould have no deſign to raiſe it: for our temporal condition is like our houſes, which muſt often be repaired, elſe they will ſink down. All humane things are in a continual decay; But God hath given prudence to a man, to underprop his tottering fortune, or to build anew, and make it more commodious: So much we may do, and yet be content

tent with our condition, gently ſubmitting our minds to that general law of the life of our vanity (as *Solomon* calls it) which binds us to toyl continually to maintain our ſelves. In that toyl, if the ſucceſs ſmile upon us, and invite us to advance, though we were content with our condition before, we may better it. If notwithſtanding our induſtry our fortune go back, our deſire alſo muſt go back with our fortune, and be content with leſs; in both conditions looking up to the good hand of God, whoſe actions are all mercy to them that love him, and truſt to him.

To that end we muſt ask of God a meek, religious, equal, and conſtant mind; not ſeeking content in things that are about us, but in things within us, labouring to have God there; for when all is ſaid and tryed, it is the only way to be content in all conditions. God being alwayes the ſame, he that poſſeſſeth God, is partaker of that divine attribute in his meaſure, and in the ebbings and flowings of his temporal condition remains alwayes the ſame, becauſe the poſſeſſion that makes him happy is within him, and in heaven together, not ſubject to exteriour changes, not tyed to things under the Sun.

As he that hath a vigorous body, and the noble parts ſound, will eat brown bread and groſs meat with good appetite, but to a ſick man, pheaſants are unſavoury. So to him that hath a ſound con-

ſcience, and God abiding in it, the meaneſt condition is pleaſant; but a man of an ill conſcience that hath the burning fever of covetouſneſs and ambition, taketh delight in nothing, though he had all things. He that poſſeſſeth God, hath this advantage above all other men, that he is content with much, and with little, and with nothing. Therefore, to ſpeak exactly, we ſhould not ſay, that he that poſſeſſeth God is content *with*, but *in* his temporal condition; for it is not from his condition that his contentment ariſeth, it is from God.

CHAP. II.

Not to depend upon the Future

THis Counſel is part of the precedent: for that we may be contented with our condition, it is neceſſary for us not to depend upon the future. He that can bring his mind to that, ſhall not live ſuſpended with deſires and expectations, and ſhall not loſe the enjoyment of the preſent to catch at that which is to come. When the ſufferings of the preſent make us long for the future, it is leſs ſtrange and more pardonable. But it is ordinary, that covetouſneſs, curioſity, and wantonneſs, produce the ſame impatience in ſome men, as extremity of pain in others. Many, ſick of too much eaſe, will ſpeak like *Job*, in his torments; *Job* 7. 4. *When I lye down, I ſay, when ſhall*

ſhall I ariſe, and the night be gone? And, I am full of toſſings to and fro unto the dawning of the day. Is the day dawned, they wiſh it were done. This perpetual agitation is a moſt evident ſign of a ſick mind, which makes his ſickneſs worſe with that only thing whence he hopes for amendment which is change. The future, which afarr off ſeemed pleaſant unto him, diſpleaſeth him when it is become preſent; neither doth any thing pleaſe him, but what he hath not and cannot have. By this expectation of the future, a man hath his head torn between fear and hope as a ſtags head between two hounds, ſo ſore they bite and torment the mind. There is no condition more miſerable, and no ſtate of the ſoul more contrary to the nature of God, whom his children ought to imitate: Nothing ſets a man farther from God, who expects no new thing from the future, becauſe all is preſent to him. With whoſe conſtancy we have ſome participation, when we ſtay our ſelves upon him, our preſent and eternal good, and depend not upon the uncertain future. The godly wiſe man aſpires only to one certain future, the full poſſeſſion of his ſovereign good, which as yet he doth but unperfectly poſſeſs; As for the doubtful future, he leaves it to Gods providence, in whoſe reſpect that which is doubtful to us, is certain and infallible. Since our care can alter nothing in it, why ſhould we vex our heart about it? If evil

must come, let us not hasten its coming by our apprehension; and if good must come, let us not spoil it by our impatience.

The consideration of the decrees of Gods providence, which ought to ease us of care, must not bereave us of prudence, for the prudence of man is employed by the providence of God, for the execution of his counsels. So when prudence calls upon us, to give order for the time to come, we need but follow this rule, *To do what we ought and can do, and let God do what he will.* By that means we shall keep the wise *medium* between diffident care, and imprudent negligence: Following with an ingenuous simplicity, the dictates of prudence and conscience, trusting in God, and doing good, we shall not be distracted between trembling fears and ardent desires for the time to come, being confident that whatsoever may happen to us, either good or evil, all will turn to our good, as long as we stick fast to our sovereign good, which is God.

That we may not depend of the future, we must study to keep our mind free of that disease of the vulgar sort, the curiosity of things to come, whether they concern them or no, only because they are to come. This is a natural inheritance of the presumption of our first parents, who would know that which belonged to God only to know. For the knowledge of the future belongeth to God only, and yet men pretend to

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it. Both the knowledge which is proper to us, and that which is forbidden, is ſet down in this divine leſſon, *Deut.* 29. 29. *The ſecret things belong unto the Lord our God, but thoſe things which are revealed, belong unto us and to our children for ever, that we ſhould do all the words of Gods law.*

Neither is that curioſity excuſed with the deſire of avoiding evil to come; for if it muſt come it cannot be avoided by knowing it before. It is enough to expect inevitable evils, we need not ſend for them by our curioſity.

Obſerve that the moſt curious of the future are none of the beſt men, but perſons, of an unbridled greedineſs, and ſet upon ill ends. None conſulteth ſooth-ſayers, to do a virtuous action. A good ſoul, that truſteth in God, and fears him, will patiently expect his good pleaſure, ſaying, *Iſa.* 12. 2. *Behold, God is my ſalvation, I will truſt and not be afraid;* Come what will, it will come from God, and nothing but good can come to me from that good hand, ſince God is my father. But evil conſciences tremble at the thought of the future, and at the ſame time burn with deſire to know it, and becauſe they cannot know it of God, they are eaſily perſwaded to ask it of the devil.

As they are none of the beſt, ſo they are none of the wiſeſt, that are moſt carried away by that curioſity, but the weakeſt natures, as ſimple maids, that eaſily find inventions to ſee in their

ſleep what they deſire when they are awake. Perſons of the meaneſt condition and capacity are moſt eagerly ſet upon the knowledge of the future, and finding ſome fright in their conſcience when they go about thoſe inquiſitions, they ſtop their eyes, not to ſee the iniquity of their ends and wayes.

That wilful blindneſs is increaſed by the craft of Satan, preſenting wayes in themſelves indifferent to theſe ſilly curious minds, which conſider not that the harm doth not conſiſt in uſing ſuch words or geſtures, but in aſcribing to them an unnatural virtue without warrant of the Maſter of nature, and in ſeeking to ſee that which God hath hidden. Certainly, ſince God hath hidden the future, to go about to lay it open, is a work proper to the profeſt undoer of Gods works.

Curioſity of the future, carrieth many ſo far as to make a covenant with the devil. Who yet ſtands not ſo much upon his points, as to refuſe to be conſulted by thoſe that have made no covenant with him. No doubt but his pride is tickled with a miſchievous delight, when he ſeeth men ſeeking to him for that which is proper to God, and herein yielding to him divine ſervice.

Which ſervice, that he may receive in a civil and occult way, from the fine ſort of wits, he hath deviſed ſome ſeeming ſublime divinations, perſwading them that the decree of God about humane

mane events, is written in the motions and several aspects of the stars, and therefore that this sort of divination is lawful, yea divine.

The evils that come from that perswasion are numberless, for the silly reverence which vulgar spirits deserr to these predictions, makes them wild, and sets them upon the fulfilling of them, because they account them unavoidable. The worst evil is, that thereby mans mind, which ought to dwell at home, is transported out of himself, and instead of reposing upon the love and wisdom of God, is suspended upon the Dragons tayl, and the Ascendant of an Horoscope.

The histories of the Greek Emperours *Alexius* and *Manuel*, are lamentable examples how credulous persons are undone by the imposture of Astrologers, when they expect from the Stars those successes which ought to have bin wrought by piety, prudence, and valour. That unlucky art cuts the sinews of industry, and makes men idle, greedy, and inconsiderate.

This reasoning I recommend to the calm judgment of the lovers of that Science. All affirmation is grounded either upon reason or authority. The assertions of judiciary Astrology are of the last kind, for no reason can be given of their Maximes. Now the authority upon which these Maximes are grounded, must be either divine, or humane, or devillish. They are not grounded upon divine authority, but are ex-

expreſsly forbidden by it. God will not have us *to be diſmayed at the ſigns of heaven, for the heathen are diſmayed at them*, Jer. 10. 2. and threatens *the Aſtrologers, the ſtar-gazers, and monthly prognoſticators, that they ſhall be as ſtubble, and the fire ſhall burn them*, Iſa. 47. 13. Humane authority in this caſe, is of no weight, for who hath given power to men to diſpoſe of the ſeveral Offices & preheminences of celeſtial bodies? It remains then, that theſe maxims are grounded upon diabolical authority. In effect, ſince they are not grounded upon reaſon, either they are forged by men, or delivered by revelation; and if that revelation come not from God, it muſt needs come from the devil.

The truth of this ſentence, that man is an enemy to his own content, is ſeen in nothing ſo much as in that itch of curioſity to inquire after the future. Whereas we ought to acknowledge, that our ignorance of the future is the only infirmity which we have reaſon to be well pleaſed with. God hath done much for mankind to have hid the future from them. For, if beſides preſent afflictions, we had diſtreſſes to come before our eyes, there is no conſtancy but would break under that weight. Many owe their preſent tranquillity to their ignorance of the calamities that wait for them.

But it is not the hope of future worldly content that muſt hold up our minds. The life after this life is the onely future, upon which we muſt de-

pend

pend. And after we have ſublimated our hopes, and untied our affections from the earth, if it pleaſe God to ſend us ſome worldly proſperity, it will be the more welcome, becauſe it will come unexpected, as a gain over and above the bargain.

CHAP. III.

To retire within ones ſelf.

HE that hath learned to know the world and himſelf, will ſoon be capable of this counſel. The world being fooliſh and wicked, it will be a wiſe part to retire (as much as the duties of converſation will permit) from that contagion which may impair us. Perſons that have ſome goodneſs in their ſoul, have a cloſet where they may retire at any time, and yet keep in Society.

That cloſet is their own in-ſide. Whereby I underſtand not all that is within man, for the Appetite is not the cloſet, but the outward Court where all the tumult is; there the Paſſions are entertaining the external objects, or quarrelling with them. But that inſide to which the wiſe man muſt retire, is his judgement and conſcience, thence to impoſe ſilence to paſſions and huſh all the noiſe below, that with a calm and undiſturbed mind, he may conſider the nature of the perſons and things which he converſeth with

with what intereſs he hath in them, and how far they are appliable to Gods ſervice, and to the benefit of himſelf and others.

We judge better of things, when we are little intereſſed in them, for then we are leſs apt to foreſtall our judgement with our affection. Then to poſſeſs a clear, free, and un-ingaged judgment among the things of this world, we ſhould learn well how little intereſs we have in them, and that we are ſtrangers in earth; whence infer St. *Peters* Doctrine, *Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts*, 1 *Pet.* 2. 11. For why ſhould we entertain any eager deſire for things that concern us but little? Even among Pagans, the wiſeſt lookt upon the goods of this world, as things which they needed not, and retired within their own breaſts, which they called their home, there to enjoy virtue their onely good. The wiſe Chriſtian having that high advantage that he may enjoy within his breaſt both virtue and God himſelf, hath more reaſon to keep within that home, and look upon things without, with an indifferent eye. For whereas Pagan Philoſophers called themſelves Citizens of the world, the Chriſtian acknowledgeth himſelf a ſtranger in it; for he doth but travel through the earth, to his heavenly Country, which they knew not. A traveller looking out of the window of his Inne upon a country Fair, doth but lightly amuſe his eyes with

with the variety of course pedling-wares, and the busie stir of buyers and sellers; but his mind is upon his journey, and he will not make one in that crowd. With the like indifference the wise Christian looks upon the hurry of the world, and the confused diversity of humane things, not crowding for them, or setting his heart upon them; for his journey towards heaven calls him away, and to heaven he hath already sent his heart before.

That dis-interessed disposition towards the things of this world, ought not to make us careless and negligent; neither must we do any business by half: Keeping that prudent and godly temper, to apply our mind, not our heart, to worldly things; never forgetting, while we tend them with diligence and industry, that they are unworthy to possess the whole man, who is made for better things.

There is no possession sooner lost, than that of ones self. The smallest things rob us of it. A sight worthy of contempt, if not rather of compassion, is a man sharp-set upon Play, whose spirit, hurried out of his true home, by the greedines of gain, is swelled with hope, and quaking for fear, hanging upon the chance of the dice. Had one driven us from our House, we would cry aloud for justice against him; But we dispossess our selves from the possession of our reason by our violent passions, and refuse to do justice to our selves.

ſelves. How many for a Miſtris or a preferment, loſe their meat and their ſleep, have no other thought all the day long, and no other dream all the night? their ſouls are no more at home, but dwell with their neighbours, if we may call dwelling a perpetual running after hopes that fly from them. To ſuch men this counſel is moſt proper, *Tecum habita*, Dwell at home. Keep poſſeſsion of your ſoul. Suffer not any thing to ſteal you away from your ſelf. There is neither profit nor pleaſure worth ſo much, that the ſoul ſhould go from home to get it. Let none ſooth up his eagerneſs about his ſports, with the plea of lawful paſtimes; Nothing is lawful that ſteals the ſoul from God and a mans ſelf. When I ſee a man running after his bowl, and following it with bleſſings or curſes: Another melting with ſweat in a tennis-court, more over-heated yet in his paſſion than in his body, contending with high words about a chaſe; then ſay I with compaſſion, Alas! here is a ſoul put out of poſſeſſion of her ſelf, a man that hath forgotten his origine and his dignity, having his reaſon enſlaved to his paſſion, and his paſſion ſubjected to things of no value; which being in their nature uncapable to be his maſters, he hath found a way to make them ſo by his wilful ſlavery. One is alwayes a looſer at that game, which robs his ſoul of ſerenity. It is an unlucky game, that gives to the nobleſt part of

of man thoſe great irregular motions which ſhould not be pardonable for the conqueſt or the loſs of an Empire. Nothing is ſo great, that for it we ſhould ſet our mind out of frame. A wiſe man neither in jeſt nor earneſt, ought to ſubject himſelf to any external object, or ſuffer his ſoul to ſtir out of her place, and run into diſorder. Utility and Pleaſure ſought by diſorderly motions, are loſt even by ſeeking.

Of this counſel, to retire within ones ſelf, this is a branch, To keep company with a few well-choſen perſons, lending our ſelves freely to them, but giving our ſelves to none but God, nor ſuffering friendſhip to grow to ſlavery. With all ſorts of men we muſt deal ingenuouſly, yet reſervedly, ſaying what we think, but thinking more than we ſay, leſt we give power to others to take hold of the rudder of our mind, the thing that all craſty negotiatours aim at. Let them not be admitted by too much familiarity to know the weak avenues of our ſouls. For in all ſouls there are ſome places weaker than the reſt. Theſe every one ſhould endeavour to know at home, and view them diligently, there to double the fortifications of piety and wiſdome, taking heed of lying uncovered that way.

Alſo to enjoy that ſelf-retirement, we muſt keep our ſelves, as much as we can, impartial among the diverſity of parties and opinions. Where the queſtion is not abſolutely of our duty

and

and ſalvation, we muſt put on the patience to ſee and hear, and ſay nothing. How many truths in the world are of that nature, that it is better not to defend, yea, not to examine them, than to trouble the world or ones ſelf about them? How many rights, which it is better to leave altogether undefended, than to wrong our ſerenity to maintain them? And how many controverſies of which the *pro* and *con* is falſe? Some contentions in this age are ſuch, that a man of good ſenſe muſt not care where is the right or the wrong. Among ſo many turbulent actors, he muſt content himſelf to be a beholder, judge of the blows, and ſtand out of their reach.

CHAP. IV.

To avoid Idleneſs.

THis counſel will be a grain of ſalt to ſeaſon the precedent. For it is the excuſe of idle perſons, that will appear contemplative men, to ſay that they will judge of all, and meddle with nothing; whereas they ſhould be employed about their own buſineſſes, that they might have no leiſure to meddle with the buſineſſes of their neighbours.

Indeed the practice of this counſel is neceſſary for the obſervation of the three counſels of which I ſpake laſt. To be content with our condition, we muſt avoid idleneſs, for *the ſoul of the ſluggard de-*

deſireth and hath nothing, ſaith *Solomon*, *Pro.* 13. 4. Idleneſs makes a man needy and covetous. But diligence makes his condition eaſie. A great delight it is to ſee the fruit of our own induſtry.

Likewiſe, that we may not depend upon the future, we muſt avoid idleneſs: for idle men are gaping after the future, becauſe lazineſs makes the preſent time bitter unto them. Dayes and hours ſeem to go a ſlow pace, to him that expects of fortune, what he might, and will not obtain of his diligence.

And as for the third Counſel, of retiring within ones ſelf, idleneſs is very much contrary to it, for a man that doth nothing, groweth tedious to himſelf, and ſeeks out of himſelf how he may cozen the wearieſome hours, *Act.* 17. 21. *All the Athenians, and all the ſtrangers that were at Athens, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing:* For idleneſs is the mother of curioſity. It makes a mans mind to gad abroad, and keeps it in a perpetual pilgrimage; for the mind is never at home, but when it keeps near God, and is employed in ſome good thing.

The mind is never content till it be fixt, and it will not be fixt, but upon employment. Who ſo will content his mind, let him do what he ought to do, for nothing brings more ſadneſs to the mind, than a wandring idleneſs. I call idleneſs

not only to ſit with ones arms a-croſs, but to give ones ſelf to an evil or uſeleſs labour. For many have no other labour, but to diverſifie their idleneſs, and give themſelves more pain to invent how they ſhall loſe their time, than would have coſt them to employ it well. And when the mind is once ſoftened and enervated with idleneſs, he will give ear to any evil counſel, for he that doth nothing, is ſoon induced to do evil, and even by doing nothing, he doth evil. Time idly and viciouſly ſpent, makes a man ſad and peeviſh; all things diſpleaſe him, and himſelf more than any thing.

None can excuſe his idleneſs, ſaying that he hath nothing to do, for there is alwayes ſome good to be done; and none ſhall ever be idle, who hath as much will, as occaſion to do good. To do good, is the proper labour of thoſe, who by their wealth and quality, are commonly exempted from labour. Of that condition likely were ſome of the *Theſſalonians*, of whom St. *Paul* ſaith, that they *did not work at all, but were buſiebodies.* 2 *Theſ.* 3. 11. Yet without reſpect of any quality, he gives them this charge, *Now them that are ſuch, we command & exhort by our Lord Jeſus Chriſt that with quietneſs they work & eat their own bread. But ye brethren, be not weary in well-doing.* He will have them that live curiouſly, working not at all, to work, and eat their own bread, and to work firſt before they eat. Of which, if they excuſe them-

themſelves, ſaying, that they are not men of labour, the Apoſtle ſheweth them what work God requires at their hands, It is that *they faint not in well-doing.* Then his exhortation, *that with quietneſs they work eating their own bread*, intimates this aſſurance unto them, that an innocent labour will give a good taſte to their bread, and that they ſhall enjoy Gods gifts with quietneſs and content.

CHAP. V.

To avoid Curioſity in divine matters.

CUriosity in the things of God, is one of the principal hindrances of the peace of the ſoul. In nothing the propagation of the firſt ſin is more evident. It is the right ſlip of the folly of our firſt Parents, upon whom God had beſtowed the whole plenty and beauty of Nature, gathered in one ſpacious garden, planted with choice trees. In that garden nothing was denied them, but ſo much as was hurtful, The tree of ſcience of good and evil; A Science which God kept to himſelf. Yet in the midſt of that overflowing wealth, they were diſtaſted with all that was given them, out of a greedy deſie to taſte that which was denied them; and for taſting of the tree of ſcience of good and evil, they were driven far from the tree of life.

We likewiſe, their ſinful progeny, put our

ſelves far from the tree of life, by ſtretching our hand unto that unlucky fruit of forbidden knowledge. And many ſpeed ſo ill in their curious ſearch, that while they are about to make themſelves like God by their knowledge, they become like Satan by their audaciouſneſs.

But how doth it come to paſs, that the ſtudy of the knowledge of God, which is the Soverein good of man, ſerves to make him guilty and miſerable, and that too often, they that ſoar higheſt to draw near to God, are found moſt remote from him? It is becauſe they go the wrong way to work. For whereas they ſhould ſtudy his love (a gulf where a man is allowed to wade above his ſtature) they ſearch his hidden and inſcrutable counſel: No wonder if they that will creep into Gods ſecret will, loſe the benefit of his declared good will; as *Adam*, preſuming to lay his hand on the forbidden fruit, loſt the poſſeſſion of ſo many fruits, the enjoyment whereof was free to him before.

Moſes having made that high requeſt to God, *Exod.* 33. 18, 23. *I beſeech thee ſhew me thy glory*, God anſwered him, *Thou ſhalt ſee my back-parts, but my face ſhall not be ſeen.* A myſterious Text, which, being well underſtood, aſſigneth the juſt extent, and ſets the certain limits to humane reaſoning in divine matters. It is allowed to ſeek God, *a poſteriori*, by his effects, they are Gods back parts; it is the juſt extent of our contemplation.

plation. But to ſeek God, *ab anteriori*, by his counſels, which are the firſt cauſes, it is attempting to ſee Gods face, an undertaking no leſs unlawful than impoſſible. *My face ſhall not be ſeen.* That limit he ſets to our contemplation.

Were this well ſtudied, and comprehended aright, more labour ſhould be beſtowed upon the meditation of Gods works of nature and grace, and of his revealed will, for by theſe only, it is poſſible to man living in the fleſh, to ſee God in ſome meaſure. And the dark queſtions of Gods eternal counſel ſhould be laid by.

The doctrine of predeſtination ſettleth the ſoul in a ſtedfaſt aſſurance, when it is apprehended by faith; but the ſame brings trouble and perplexity to a mans heart, wen one will fathom Gods counſel with the plummet of reaſon. In that point Reaſon is prone to frame objections againſt the juſtice and wiſdom of God. Wherefore, e're it go too far, the bridle of piety muſt give it this ſhort ſtop, *Rom.*9.20. *O man, who art thou that repliest againſt God*? If about the actions and decrees of God you cannot ſatisfie your reaſon, remember that *reaſon was made for man, not for God*, and be ye quiet.

Likewiſe theſe incomprehenſible points of the concurrence of Gods grace with mans will, and how his invariable decree may conſiſt with the free actions of men, reaſon muſt altogether ſilence her inquiry, acknowledging that in that

meeting of the finite with the infinite, reaſon being finite, can comprehend nothing but things of her kind. Since then there is ſomething of infinity in that meeting the comprehenſion of it muſt be left to the infinite God, to whom alone it belongs to know his infinite works. In that meeting, all that belongs to us, is, to have no other will but Gods, embrace his grace with a free and ready heart; truſt in his promiſes, and commit our ſelves to his providence. A wiſe counſel, eaſier to obſerve than to comprehend, is this, *That in the work of our converſion and ſanctification, we muſt give to God the whole glory and to our ſelves the whole task.*

And ſo of the reſiſtance of ſo many mens wills againſt Gods will, which nevertheleſs they promote, even by reſiſting it, that holy will having no part in the evil which they do; And of the wiſdome of that high moderatour, who for his glory tolerateth the kingdome of the Devil in the midſt of his kingdome, we muſt acknowledge that they are matters for admiration, not inquiſition. It is a goodly ſtudy to be a diſciple of Gods wiſdome and providence; but where we find our contemplation brought to *non plus*, we muſt be contented to believe that God is all wiſe, and all good. Let him do his pleaſure, and let us do our duty.

The holy Scriptures are the clear ſpring of life. Our Lord Jeſus commands us *diligently to ſearch*

ſearch them, becauſe in them we hope to have eternal life, Joh. 5. 39. The texts leſs perſpicuous, as they require more ſtudy, they require alſo more modeſty. And better it is to ſay of a hard text, *I underſtand it not*, than to wreſt it with a forced interpretation. The writers of Comments upon whole books of Scripture, are often put to that choice. Yet how few are extant, that will ſay ingenuouſly, This text is above our underſtanding, and we muſt expect, till he that hath lockt up the ſenſe of it, give us a key to open it. Scripture muſt be put to the uſes attributed to it by St. *Paul, doctrine, reproof, correction, inſtruction in righteouſneſs, That the man of God may be perfect throughly furniſhed unto all good works.* 2 *Tim.* 3. 16. For theſe uſes, there be ſo many clear Texts, that we need not beat our brains againſt the hard ones.

It is a commendable ſtudy, to ſeek to underſtand Canonical Propheſies; God himſelf gave them to the Church to be ſtudied. And ſeeking the intelligence of them, is obeying Chriſts command, to *ſearch the Scriptures diligently.* But in that command, he means the prophecies fulfilled, which ſpeak of his firſt coming, not the prophecies yet to be fulfilled: Which yet we may ſearch, but with that reſervation, that we content our ſelves with ſo much as is clearly revealed, and preſume not to ſeek into that which is hidden. Wherein the ſtyle of prophecies is a ſure

guide, for we muſt believe, that the Holy Ghoſt hath hidden them in obſcure terms, that they ſhould not be underſtood; and if God will not have us to underſtand them, it is folly and arrogancy for us to go about it. Why ſhould we ſeek to ſee that which God hath hidden? he hath hid it, becauſe we ſhould not ſee it. I am inclined to believe (yet ſubmitting to better judgments) that the end of moſt prophecies is not ſo much that we might fore-know things to come, as that we might admire the wiſdome, and pre-ordination of God, when they are come; and to comfort us, in the aſſurance that the whole courſe of the conduct and trials of the Church, and her deliverance, and glory in the end, is fore-ordained in Gods counſel. Let us ſtay a little. Events will expound predictions.

As we muſt not curiouſly examine the word of God, we muſt not ſcrupulouſly ſearch the work of his Spirit. Many devout ſouls yield a wrong obedience to this precept of St. *Paul, Examine your own ſelves, whether you be in the faith,* 2 *Cor.* 13. 5. for inſtead of examining their own ſelves, they examine God, ſeeking with a trembling and over-buſie care what degree of comfort and aſſurance of their ſalvation they feel in their hearts, which is the work of God, not of men. And, as in the ſearches of jealouſie, when a man ſeeks for that which he fears to find, they draw upon them that which they fear by ſeeking

ing with too much curioſity, and frame doubts to themſelves, by examining of their confidence.

To heal themſelves of that timorous curioſity, they ſhould not take for Goſpel whatſoever godly men have written of the manner how the holy Ghoſt is working in the conſcience; for it is certain, that he worketh diverſly according to the diverſity of natures, and doth vary the diſpenſation of his graces according to his good pleaſure.

Wherefore, when we examine whether we be in the faith, it is not the work of God that we muſt examine but our own. And we muſt call our ſelves to account whether we love God and our neighbours, and what care we take to ſerve him: whether we keep his Commandements, and receive his promiſes with obedience of faith. In theſe things, where the work of Gods grace is joyned with ours, we have but our performance to examine, looking upon Gods work with reverence, and aſcribing to him all the good that is in us. Which reverence muſt be redoubled, when we conſider in us that work of grace, where the work of man hath no ſhare, and ſuch are the heavenly comforts and ſpiritual joyes. Of theſe, we muſt not curiouſly examin the manner and meaſure, as though the ſeal of our adoption conſiſted in theſe: for it is not in feeling comfort, but in departing from iniquity,

that

that this ſeal conſiſteth; as we learn of St. *Paul*, 2 *Tim.* 2. 19. Confidence is a great evidonce of grace, but Love is a greater.

Let us employ ſpiritual joyes, when it pleaſeth God to ſend them, to improve love and gratefulneſs in us. Do we find our ſelves deſtitute of thoſe joyes? let us ſtudy to find out in our conſciences the cauſes of that want, that we may remove them; labouring to clarifie our ſouls from all mire of the earth, that they may, like pure Chryſtals, receive the gracious and comfortable rayes of the Sun of Righteouſneſs. But as long as God gives us the grace to love him, and caſt our ſelves upon him, *Let his grace be ſufficient unto us; for his ſtrength is made perfect in weakneſs*, 2 *Cor.* 12. 9. Joy and comfort cannot but follow faith and love: Perhaps not very cloſe, but fear not, they will, and muſt needs follow. Let us expect their coming in ſilence and hope, and take heed of putting them back with curioſity and impatience.

CHAP. VI.

Of the care of the Body, and other little Contentments of life.

SInce we ſeek the content of the mind, the the body muſt not be forgotten; for as long as they live perſonally united in this world, they can hardly be content the one without the other.

That

That the body may do good ſervice to the mind, the mind muſt be a good Maſter to the body, and maintain it with great care.

I ſay, with great care, not with much tenderneſs: for we muſt uſe it to be contented with little, and with things eaſie and ordinary, looking leſs for pleaſure than health, which yet is the way to get a laſting pleaſure.

Of all earthly treaſures, health is the moſt precious. Without the health of the body, the mind hath much ado to maintain his liberty and ſtability. The diſorder of the humours of the body makes the mind turbulent and froward, and ſometimes reaſon is quite turned upſide down, by a corporal indiſpoſition. It is then the part of a wiſe man, to take a moſt ſpecial and exact care of his health.

It is preſerved by theſe three principal means, Serenity of mind, a Sober diet, and Exerciſe.

Of theſe three antidotes againſt all diſeaſes, the chief is Serenity of mind. This and the health of the body, maintain one another. But the mind is a more powerful agent upon the body, than the body upon the mind. A meek and chearful ſpirit keepeth his body healthful, whereas frequent exceſſive fits of choler, and deep ſadneſs, ſour the whole maſs of the bloud, and poiſon the fountain of animal ſpirits; Whereby the body loſeth his lively colour and his good plight, and droops into a lingring con-

conſumption. *Heavineſs in the heart of man makes it ſtoop. By ſorrow of heart the ſpirit is broken. A merry heart doth good, like a medicine, but a broken ſpirit drieth the bones,* ſaith *Solomon.* And to get that merry heart, he enjoynes us to keep our mind in a mild temper. *Prov.* 11. 17. *The merciful man doth good to his own ſoul, but he that is cruel, troubleth his own fleſh.*

The body thus preſerved in health by the ſerenity of mind, payeth him readily for that good office; for the mind is kept calm and ſerene, by the good conſtitution of the body.

To preſerve both, ſobriety is neceſſary; there being nothing that wears the body, and ſets the mind out of frame, ſo much as intemperance doth. Neither are thoſe who glut themſelves with meat and drink, the only that need to be exhorted to learn ſobriety. Many that go for ſober, need that exhortation: For generally all that live with ſome plenty, eat and drink too much, and confound in their ſtomach too many various ingredients, giving to nature more than it needs, and more than it can diſpenſe; Which ſuperfluity, that eſpecially of the third concoction, turns into ill humours, whence variety of diſeaſes is bred, anſwerable to the variety of our diſhes; as in the Commonwealth uſeleſs perſons and ſuch as have nothing to do, are they that ſtir ſeditions, and trouble the State.

Then natural heat, which ſerves to the nutritive

tritive faculty, wears away before the time, when it is put to an over great labour; and the ſpirits ſerving to make the pot boyl below, leave the intellectual part ill ſerved in the upper room. That overplus of aliment growing to pride of bloud, breeds no better effect in the ſoul, than to ſwell the appetite, and ſtir it to rebellion againſt the reaſon. If we could bring our ſelves to a more ſimple, and leſs abundant diet, both our bodies and minds would enjoy more health. The fewer vapours the belly ſends to the brains beſides the neceſſary, the clearer is the skie in that upper region. Therefore, to keep health and ſerenity, ſuch as have a daily plentiful fare, and fear that their ſtomach hath more appetite than ſtrength, ſhall do wiſely to faſt ſometimes, to give it time to reſt, and recover ſtrength. Moſt ſickneſſes in their beginnings may be healed by abſtinence.

On the other ſide, they that uſe a more ſparing diet, ſhould allow to themſelves ſome intervals of good cheer. It oppreſſeth thoſe whoſe ordinary meals are ſo many feaſts; but it reneweth the vigour of thoſe that uſe it ſeldome. Wine is eſpecially given of God *to make glad the heart of man*, *Pſal.* 104. 15. It is of ſingular virtue to charm cares. Two draughts of it extraordinary, when the mind is vexed with croſſes, will put upon a mans buſineſſes, a ſmoother and calmer face.

The

The third preſerver of health is Exerciſe, without which, the body becomes an unwieldy bag of corrupt humours. Great eaters need more exerciſe. But the moſt ſober need ſome. The naturalleſt and pleaſanteſt is walking, to which, they that lead a ſedentary life, muſt allow ſome time. But to moſt men, their buſineſſes give bodily exerciſe enough, many times too much, to the prejudice of the mind, which thereby is neglected, and made ſervant to the body. If one be ſhut up, or hath loſt the uſe of his legs, he muſt invent ſome other way inſtead of walking, to exerciſe his body, and prevent ſickneſs; And if he cannot put his body to any exerciſe, he muſt eat and drink the leſs.

It is a wiſe courſe, to harden the bodies of children and young men, eſpecially againſt cold, the cauſe of moſt ſickneſſe in aged perſons. But when one hath been tenderly brought up, it is imprudence to go about to inure his body to hardneſs in his declining age. The mind may be capable of that reſolution, not a tender body, that needs careful tending.

Theſe are the general precepts to preſerve health. To mend it when it is impaired, Phyſicians muſt be conſulted, and remedies uſed: About which, two rules muſt be obſerved. Let it be betimes, before ſickneſs have taken root; Let it be ſeldome, for too many remedies are worſe than the diſeaſe. I preſuppoſe that Phyſick and Phyſicians ſhall

ſhall be uſed, as it is preſcribed by the Son of *Sirac*, *Eccluſ.* 38.1. *for neceſſity*, not for wantonneſs.

The chief uſe of that art is to prevent diſeaſes. Every one ought to have enough of it to know his own body, and keep off the indiſpoſitions to which he feels himſelf obnoxious, not to wear out his body with drugs, without great neceſſity. But there are certain ſimple and eaſie helps that prevent great inconveniencies when they are uſed betimes: And what wiſe man would not keep himſelf from grievous ſickneſſes, if the uſe of a little Sage or Juniper-berries will do it?

What remedy ſoever be uſed for prevention of ſickneſſes, take it for certain, that they are better prevented by abſtinence from unwholſom things, than by the uſe of wholſome.

Let the body be well clad, for commodity, not ſhew, neither curiouſly affecting the mode, nor oppoſing it with a fantaſtical ſingularity. Let all that we wear be comely and handſome, not to pleaſe other mens eyes, but our own. He that is ſlovenly in his attire, thereby groweth ſad and dejected, ere he be aware. Why ſhould one make himſelf contemptible to the world, and diſpleaſing to himſelf, by a wilful lazy neglect of his perſon?

Let there be order and ſuitableneſs in our ſtuff and furniture, though never ſo courſe. Let not any thing want its proper place, though never

ſo

ſo little. Confuſion is offenſive to the mind, but order gives a ſecret delight.

Let our dwelling be lightſome, if poſſible; in a free air, and near a garden. Gardening is an innocent delight; it was the trade of man in the ſtate of innocence.

With theſe, if one may have a ſufficient revenue, an honeſt employment, little buſineſs, fortable company, and eſpecially the converſation of good books, with whom a man may converſe as little and as much as he pleaſeth; he needs little more, as for the exteriour, to enjoy all the content that this world can afford.

Of the paſtimes of the Nobility and Gentry, thoſe ſhould be preferred, that bring a publick utility, as hunting the wild Boar and the Wolf, where the countrey is annoyed with them, and in *England* the Fox, and the Badger. It is double content to a generous and well-given nature, when he doth good for his pleaſure. The military paſtimes of young Gentlemen in *France*, and *Italy*, are uſeful and pleaſant; and by them they are faſhioned, and fitted to ſerve their countrey.

Games of hazard diſcompoſe the mind extraordinarily: They accuſtome it to be hanging upon the future, and depending on fortune, to which every wiſe man will give as little power over him as he can. They do alſo provoke paſſion, and cauſe great agitations in the ſoul for things of

of nothing. All that, point blank contrary to the work of Piety and Philoſophy.

Games that conſiſt in dexterity of body or mind, are preferable to thoſe that are committed to blind chance. Cheſs will ſharpen the wit, but buſie it overmuch, and toyl the ſpirits, inſtead of recreating them, which is the proper uſe of play. Of all gaming, the leſs the better; and when it diſordereth the paſſion, the leaſt is too much.

He that ventureth much money at play, ventureth not with it the tranquillity of his mind a thouſand times more precious, but makes a certain loſs of it, whatſoever become of the money. That bold venturing comes not out of contempt of the goods of this world (as gameſters would have us to believe) but out of an unſatiable greedineſs to gain much in ſhort time. Wherefore to them that have little money, and to great lovers of it, great loſſes at play are very ſmarting; and yet the gain is more hurtful than the loſs: for it enflameth covetouſneſs, and ſets the heart upon a wicked labour to grow rich by the ruine of others, which afterwards is practiſed in the more ſerious commerces of Society. Thereby alſo the fountain of charity is drained, and ſo the ſtreams of charitable deeds. Beſtowing money in play, is not the way to make friends with that unrighteous Mammon, that receive a man into eternal habitations, but enemies, to turn him out of his temporal habitation.

It is the way to lose both Earth and heaven.

When you have an undoubted right to a considerable sum of money, and the present possession; what a mad part is it to call it in question, whether it must be yours or anothers, and decide the question with three dice? And what ungratefulness to the great giver of all good gifts, to play those goods away, which are afforded to us by his liberality, and acquired for us by the sweat and hard labour of many poor families? Though then the parties at play be consenting to that strange way of acquisition, that consent doth not make it lawful; neither of them being the owner of those goods which he calls his, but the keeper and steward, who must give account of his stewardship to his Master.

Whether we win or lose considerable sums at play, we commit robbery; for if we rob not our adversary, we rob our family, and our selves, and God. Herein worse than that ill Servant, who hid his talent in the ground; for the gamester, if he be a loser, hath made away the talent intrusted unto him by God. And though he be a gainer, yet he hath made himself incapable to give a good account of his talent to his Lord, since he hath put it to an unrighteous bank.

Eloquence is a pleasant and profitable pastime, both to read and compose; For while it delights the mind, it doth polish, sweeten, and heighten it. It is then most delightful, when it serveth to cloath

cloath good matter, and when the chief ornament is good ſenſe. And it falls out happily that the eloquenteſt books of antiquity are alſo the beſt, and they that have the wiſeſt reaſon, expreſs it with moſt elegancy. The ſame is true of the late Authors.

Poetry delighteth much, So one take little of it at once, for it is luſhious meat, too much of it brings wearineſs and loathing. It is more delightful to read than to compoſe, herein like muſick, which delights the hearers more than the Muſicians. As then it is better to hear a ſet of Violins, than to make one in it, it is better to hear Poets than to augment their number. I had rather that others ſhould make me ſport, than I them.

I need not be curious in the ſearch of the ſeveral devices of men to paſs their time; the task of the wiſe being not to ſeek them, but to uſe them well when they meet in his way, and more yet to learn to live contented without them. What we want of them, muſt be ſupplied with ſerenity of mind, and an eaſineſs inventive to frame to our ſelves divertiſements, and make a paſtime even of our misfortune. If we may be merry, it matters not upon what ground, ſo it be not evil. A ſerene mind that truſteth in God, and doth good, needs not look abroad for mirth: He fetcheth mirth out of his own ſtock.

To get the true taſte of the outward content-

ments of life, we muſt but taſte them, not ſtretch our ſtomack upon them; expecting our onely true contentment from God and within our ſelves. We muſt make uſe of all things, and ſtay upon God alone. The ſenſe of Gods love and our reciprocal love to him, give to the ſoul that onely true content; but they take not from us the taſte of the outward lawful contentments of life. Rather they give us that taſte: for to him that loves God, and rejoyceth in his love, all things look pleaſantly. The certainty of his principal good, keeps him ſo chearful, that he takes contentment in the ſmalleſt things; as he that hath newly received tidings of great joy is well pleaſed with a courſe entertainment, and delights even in thoſe things that diſpleaſed him before.

CHAP. VII.

Concluſion. Return to the great Principle of the Peace and Contentment of Mind which is to ſtick to God.

FRom theſe ſmall contentments let us remount to the great and principal, and there ſtay. It conſiſteth in the peace of God, and union with him by faith and love. There we began, there we muſt end. We have conſidered the world ſufficiently, to conclude that it conſiſteth in three points, Vanity, Wickedneſs, and Miſery.

What

What is beſt in it is periſhable. When we have it in our hands, it ſlips between our fingers, and when it ſtayes with us, yet it is none of ours, ſince it is out of our ſelves. Among all the objects of our ſenſes, none is capable to give us a perfect and durable content.

Being thus unſatisfied of all things, without us, if we enter within our ſelves, what ſatisfaction do we find in our nature? we find errour in our opinions, tumult in our paſſions, hardneſs or terrour in our conſcience, when God dwells not in it by his grace.

Pagan Philoſophers teach us indeed, that within us, or no where, comfort is to be found. But alas! poor men, they ſought nothing within themſelves but themſelves. And what is more weak, more inconſtant, and more calamitous then man? Then, to this Philoſophy one point is wanting, which is all; and that is, to ſeek God within us, inviting him by humility and repentance, to chuſe his abode in our ſouls, and there entertaining him with love and faith. This is the only ſafe harbour for peace and contentment of mind. Out of it, there is nothing but ſtorm. The beſt worldly ſtate is vanity and perplexity. Of this *Solomon* is an excellent witneſs, who, having ſeen all the evil, and tried all the good of this world, pronounceth this verdict, *Eccleſ.* 1. 14. *I have ſeen all the works that are done under the* Sun, *and behold all is vanity and*

vexation of ſpirit. That great King, having long enjoyed an unparallelled proſperity, ſaith in the end, that *he hated life, and hated all his labour*; *Eccleſ.* 7. 17, 18. although his labour was to content himſelf, being exalted to the higheſt Orb of power, overflowing with plenty, and ſwimming in delights. What reaſon then have diſtreſſed men to hate their life and labour, when they wear out their life in want, in law-ſuits, in ſickneſs, and receiving no other ſalary of their virtue, but envy and ungratefulneſs? Wherefore that wiſe Prince having throughly conſidered all that is good and evil in this world, and this life, ends in this concluſion, which he recommends to his Son, *Eccleſ.* 12. 12. *And further, by theſe, my Son, be admoniſhed; Of making many books there is no end, and much ſtudy is a wearineſs of the fleſh. Let us hear the concluſion of the whole matter. Fear God, and keep his Commandements, for this is the whole duty of man. For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

So doth *Solomon* expreſs that God is the center, both of our duty, and of our reſt and happineſs; and that the onely ſafety and ſolid content conſiſteth in ſticking faſt to him. There we find refuge in our dangers, confidence in our fears, comfort in our ſorrows, counſel in our perplexities, light in darkneſs, and life in death.

There

There we learn to make the right uſe of proſperity, enjoying the gifts of God with chearfulneſs and ſimplicity, not vexing our ſelves with cares to keep them, or with covetouſneſs to increaſe them. There we get a gracious illumination to our underſtanding, a rule to our will, a bridle to our appetite, and a ſincere joy in our conſcience.

How great, how unſpeakable is that happineſs, when our heart is turned into a Sanctuary, where God himſelf is pleaſed to dwell and ſpeak peace to our Soul, aſſuring us that he is reconciled towards us in his Beloved! There he leads us into all truth, helps up our weakneſs, inſtructs our ignorance, raiſeth us up when we fall, and ſets us again in the right way when we are gone aſtray. We are aſſaulted by many enemies, but *they that are for us, are more then they that are againſt us*, ſince *we have alwayes the Lord at our right hand.* We are unwiſe, but we have free acceſs to the Sovereign wiſdome to conſult it at all times. And many times that high wiſdome, preventing our conſulting, mends what we have marred by our folly.

Which preſent bleſſings are ſmall, being compared to our glorious hope. That incomparable honour and wealth, to be received into all the rights of Gods children, that incorruptible crown of life, that fulneſs of joy in the enjoyment of Gods preſence; they are depths not to

be fathomed with mans thought. But whereas for material things, the extent of our ſight is long, the reach of our arm is but ſhort. In things ſpiritual and eternal it is quite otherwiſe with us; for the two arms of the ſoul, which are love and faith, reach much higher than the eye-ſight of reaſon can penetrate: With theſe arms the godly ſoul layeth hold upon the celeſtial goods which ſhe cannot ſee, and with a lawful haſtineſs antedates in the preſent the poſſeſſion of the glory to come.

That expectation makes the Chriſtian to digeſt any bitterneſs, and calmly paſs by all the incommodities of life. For he will ſay in his adverſities, This is but a ſtep of ill way to an eternal glory; All theſe evils have an end, and then begins a felicity without end.

Without looking ſo far, the preſent ſenſe of the love of God to us breeding our reciprocal love to him, and that mutual embrace of God and the ſoul living yet in the fleſh, though as ſhort of the perfect union with God, as the higheſt mountains come ſhort of heaven, yet brings to the ſoul a dignity and contentment beyond all expreſſion. It is that peace of God which paſſeth all underſtanding, and keeps our hearts and minds through Jeſus Chriſt. It is a transfiguration of the devout ſoul, for an earneſt of her glorification. It is the betrothing of the Spouſe with Chriſt, and the contract before the marriage.

After

After that, all the Empires of the world, all the treaſures of Kings, and all the delights of their Court deſerve not to be lookt on, or to be named. If that divine Embrace could continue, it would change a man into the image of God from glory to glory, and he ſhould be rapt up in a fiery chariot, like *Eliah*.

To enjoy that holy Embrace and make it continue as long as the ſoul in the fleſh is capable of it; We muſt uſe holy meditations, prayers, and good works. Theſe ſtrengthen thoſe two arms of the ſoul, faith and love, to embrace God, and hold him faſt; doing us that good office which *Aaron* and *Hur* did to *Moſes*, for they hold up the hands of the ſoul, and keep them elevated to heaven.

And ſeeing that God who dwelleth in the higheſt heavens, dwelleth alſo in the humbleſt ſouls, let us endeavour to *put on the ornament of a meek and quiet ſpirit, which in the ſight of God is of great price.* 1 *Pet.* 3. 4. It is a great encouragement to ſtudy tranquillity of mind, that while we labour for our chief utility, which is to have a meek and quiet ſpirit, we become of great price before God; and therefore of great price to our ſelves: How can it be otherwiſe, ſince by that ornament of a meek and quiet ſpirit we put on the neareſt likeneſs to God of which the creature can be ſuſceptible? For then the God of peace abiding in us makes his clear image to ſhine in the ſmooth mir-

mirrour of our calm ſoul, as the Suns face in a calm water.

Being thus bleſt with the peace of God, we ſhall alſo be ſtrong with his power, and among the ſtorms and wracks of this world, we ſhall be as ſafe as the Apoſtles in the Tempeſt, having Chriſt with them in the ſhip. It is not poſſible that we ſhould periſh, as long as we have with us and within us, the Saviour of the world, and the Prince of life.

The univerſal commotions, and hideous deſtructions of our time, prepare us to the laſt and greateſt of all, 2 *Pet.* 3. 10. *When the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the Earth alſo, & the works that are therein, ſhall be burnt up.* In that great fall of the old building of Nature, the godly man ſhall ſtand ſafe, quiet, and upright, among the ruines. All will quake, all will ſink, but his unmoved heart, which *ſtands firm, truſting in the Lord, Pſal.* 112. 7. Mountains and rocks will be thrown down in his ſight, The foundations of the world will crack under him, Heaven and Earth, haſting to their diſſolution, will fall to pieces about his ears; but the foundation of the faithful remains ſtedfaſt; He cannot be ſhaken with the world, for he was not grounded upon it. He will ſay with *Davids* confidence, *Pſal.* 16. 8. *I have ſet the Lord alwayes before me, becauſe he is at my right hand, I ſhall not be moved.*

There-

Therefore my heart is glad, and my glory rejoyceth; my fleſh alſo ſhall reſt in hope. For thou wilt not leave my ſoul in Hell, neither wilt thou ſuffer thy holy One to ſee corruption. Thou wilt ſhew me the path of life, in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.

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